

THE IMPACT OF THE LIFE OF THE SPIRIT SEMINAR
IN THE TRAINING OF
EDUCATORS

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CONTENTS

ABSTRACT	v
LIST OF TABLES	vi
LIST OF ABBREVIATIONS	vii
INTRODUCTION	1
CHAPTER	
1. SYNERGY	9
2. BIBLICAL FOUNDATIONS	17
3. HISTORICAL FOUNDATIONS	45
4. THEOLOGICAL FOUNDATIONS	62
5. THEORETICAL FOUNDATIONS	78
6. PROJECT ANALYSIS	99
APPENDIX	
A. REGISTRATION FORM	174
B. PRE AND POST SEMINAR SURVEY	176
C. POST SEMINAR QUESTIONNAIRE	179
D. IGNITE THE SPIRIT SCHEDULE	181
E. CONSENT FORM	183
F. PRE AND POST SURVEY DATA TABLES	185
G. INDIVIDUAL THEME SURVEY DATA TABLES	188

H.	IMPACT, EFFECT, MEMORY, AND SENSE DATA TABLES	190
I.	JOURNAL AND NOTE-TAKING QUESTIONS	193
	BIBLIOGRAPHY.....	201

ABSTRACT

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This mixed methods study sought to use spiritual education as a pathway to impact students by first impacting educators. The hypothesis, which proved positive, is that The Life in the Spirit Seminar, as an experiential catechesis, impacts the educators' knowledge/beliefs and actions/behavior for the session themes. The context for this study is St. Robert School in Sacramento, California, where educators participated in a one-day seminar of teaching, discussions, and experiential training on six themes related to The Life in the Spirit. The data was triangulated through the analysis of pre and post surveys, questionnaires, and interviews.

TABLES

Table F.1 Section One Pre and Post Survey Data	186
Table F.2 Section Two Pre and Post Survey Data	187
Table G.1 Individual Theme Survey Table	189
Table H.1 Teacher Gender and Age	191
Table H.2 Impact, Affect, Memory, Sense During Prayer Questionnaire Data	192

ABBREVIATIONS

LISS	Life in the Spirit Seminar
TK	Transitional Kindergarten
SRS	St. Robert School
Pre-SS	Pre-seminar Survey
Post-SS	Post-seminar Survey
Post-SQ	Post-seminar Questionnaire
T1	Teacher One
T2	Teacher Two
T3	Teacher Three
T4	Teacher Four
T5	Teacher Five
T6	Teacher Six
T7	Teacher Seven
T8	Teacher Eight

INTRODUCTION

In education, leadership is imperative for any school to sustain and thrive today. Educators and leaders need to be led by the Holy Spirit to continually improve, grow, and create positive momentum in a school culture. This researcher was offered a position as principal at a school that was in great need and in jeopardy of closing. The diocesan leaders stated we need someone like you who create community, trust, and fosters relationships with families. The researcher felt the Holy Spirit say you need a person for the job whom is led by the Holy Spirit and those things will be byproducts of being led.

The misconception or secular view is to desire character traits or charisma in leaders to build community and passion, when in reality, the character traits and charismatic nature of a person are truly gifts of the Holy Spirit; without the openness to the Holy Spirit these fruits are less likely to be apparent in a professional educator whether in the classroom or as an administrator. Community building and relationship building are the works of the Holy Spirit in a person and through the igniting the life of the Spirit; environments, systems, institutions, and people become the change that births transformation. Surrender to the Holy Spirit enables one to manifest the glory of God and receive His grace personally and corporately.

As an educator and administrator in the public schools, this researcher saw students and teachers who were not being educated spiritually in the school environment and also the extreme desperation of our families, students, and staff to have a spiritual

outlet to process traumatic events and every day stress. Many of the great leaders this researcher encountered in the public schools were those in touch with their spiritual dimension of being. This researcher experienced a dissonance in not being able to pray openly or speak of God to her students or teachers in the public schools. The system required a divide between sacred and secular and hence the researcher self-imposed a divide by working in an institution that dictated when she could communicate about the Holy Spirit, Jesus, and God in her own life and when she was not able to do so. This imposition created a desire for the researcher to reconcile the intellect and spirit within herself. This research project was fueled by this internal struggle of the researcher and this inspired the investigation of the biblical and theological basis, foundations, and components for this intellectual and spiritual reconciliation within educators.

During this doctoral process, the researcher became a principal of a Catholic school and discovered that this context was an ideal place to explore the potential impact of this spiritual and intellectual reconciliation on educators. Professional development many times is focused on instruction and the intellectual prowess of teachers for lesson planning, differentiation, and standards-based curriculum, but this research project investigates the impact of the experiential training of the Life in the Spirit Seminar curriculum, which engages the participants to understand and experience God's Love, God's Salvation, The New Life in Christ, Receiving God's Gift and Praying for the Release of the Power of the Holy Spirit in their lives. The final theme researched was the educators' Hearing the Voice of God. This research project explored the impact The Life of the Spirit Seminar had on educators' beliefs/attitudes and actions/ behavior in these six areas.

Many believers have no knowledge of the experiential ways to encounter and be in intimate relationship with God, Jesus Christ, and the Holy Spirit. Many religious organizations and denominations over magnify one person of the Trinity while neglecting the other persons of the Three-in-One. Catholics magnify God the Father, Protestants focus on Jesus Christ, the Son, and charismatic streams engage more with the Holy Spirit. Much service is done for God throughout the world through mission trips, but people on mission trips can overemphasize service yet lack dialogue, intimacy, and relationship between God and themselves. In turn, it is solely an intellectual endeavor for many to delve into the study of God or theology, but what believers are called to in the gospels is intimacy and identity with and in God. As human triune beings, imaged in that of the Holy Trinity, Christians have neglected to love the Lord with all dimensions of their being due to this imbalanced worship and identification with only one person of the Trinity.

At St. Robert Catholic School in Sacramento, California the students are academically being trained and attend religion classes, but are not educated spiritually through the power of the Holy Spirit. The children are taught about God, but are not given the opportunity to learn about hearing God's voice, praying for healing and deliverance, and reaching out to the community around them in power evangelism through the Holy Spirit. The students are missing an important part of how Jesus taught and trained the first disciples.

This research project planned to use the spiritual education of teachers as a pathway to impact these children. This project involved The Life in the Spirit training for educators. The educators engaging in this training experienced the themes of God's Love,

Salvation, The New Life in Christ, Receiving God's Gift, Praying for the Release of the Power of the Holy Spirit and Hearing the voice of God. It was hypothesized this would impact educators. Educators increased their experiential knowledge of God and this increased level of intimacy would impact one's teaching of students after the Seminar. A future-related project will present how educators teach hearing the voice of God to students in their religion lessons. Students then can show the receptive impact of this experiential knowledge through their prophetic art expressions.

The purpose of this research was to make teachers at St. Robert School more sensitive to and confident in a relationship with the person of the Holy Spirit in the Trinity. Educators were trained to disciple as Jesus Christ did with His disciples in the Bible. Scholars have examined whether the secular and sacred can be reconciled in a classroom setting so that both teachers and students engage in an integrated curriculum of spirit and intellect. This research project gives data to this reconciliation process.

This project of training educators is a step toward the spiritual development of educators to evangelize and disciple SRS students. Hearing the voice of God was expressed and The Life in the Spirit Seminar will be the foundation for future Trinitarian, spiritual educational endeavors that will ensue. The project was formatted as follows.

Chapter one explains the synergy of where the spiritual autobiography and the context of the research project intersect. This chapter examines the investigator's reasoning behind the desire to explore this specific topic of reconciling the intellect and spirit to Love God. As this primary investigator's spiritual journey led to wanting more of the Trinity in her own life and experiencing the transformation from this Holy surrender, the researcher concluded that a greater need exists for education of the Holy Spirit

corporately. This spiritual inquiry came as the primary investigator became a principal at a Catholic elementary school. Educators and students at St. Robert Catholic School needed foundational background and learning to participate in a relationship to this person of the Trinity and to hear the voice of God through the Holy Spirit. Many of the educators came from various backgrounds and their spiritual beliefs vary within this population of educators. The divine timing of God aligned the investigator the ability to implement her project with the educators at SRS.

Chapter Two explores the biblical foundations for this heart, soul, strength, and mind reconciliation within one's self found in Deuteronomy 6, commanding the believer to Love the Lord your God with all your heart, soul, and strength. Deuteronomy 6 has been viewed as the greatest commandment in the Bible. The central theme and emphasis convey the importance of giving humanity direction to love the Lord with all dimensions of themselves. Deuteronomy's message is reiterated in Matthew 22:37, Luke 10:27, and Mark 12:30. In each of these New Testament passages, an expert teacher of the law asks what the most important, greatest commandment is, and Jesus answers with scripture from Deuteronomy 6:4-5.

Deuteronomy's command is also the answer to the question of what must be done to inherit eternal life. The significance of this commandment must be emphasized in ministry due to its importance as the greatest biblical commandment given in Deuteronomy and then again in the New Testament by Jesus Christ himself. This verse is the epitome of this Doctoral of Ministry project. The New Testament foundations in 1 Timothy 4:11-16 is the discipleship model used with Paul and Timothy to which spiritual education will thrive and bring forth formation in one's mentee. The Life of the Spirit

Seminar training for educators at SRS uses this discipleship model. First, Timothy gives caution and also a blueprint of the necessary implementation of mentoring, discipleship, and spiritual education to transmit one's knowledge and propel those listening and learning to action.

Chapter three expounds on the historical foundation introducing the reader to St. John Baptist De La Salle, the patron saint of education. Throughout this historical section, De La Salle's life demonstrates principles of 1 Timothy 6. His life is the authentic lesson of how to educate educators while simultaneously transforming communities of students and being transformed. This model guides the spiritual formation of the educators at St. Robert School. St. John Baptist De LaSalle's emphasizes the significance of educating one's mind, heart, soul, and spirit. Education is a vocation and this was fundamental to St. John's teachings. The ministry he established with the poor in France is now an international model on how to learn and educate through innovation and the spiritual formation of educators and students. The education model unifies the generational and authoritative span of participants where all are engaging in the process of higher learning and greater alignment with God.

The theology of the Trinity is discussed in chapter four as the theological foundation most significant to this research project. The Trinitarian nature is the exemplar for the unified nature of humans as spiritual beings and as believers and followers of Christ. The communal relationship within the Trinity gives to us the model of how to relate to others while also shining awareness of how to integrate one's heart, soul, and strength without over magnifying one distinct dimension of one's being. The theology of the Trinity offers the study of the Trinity to apply this harmonious diversity

in themselves through growth and transformation in every part of one's physical, spiritual, emotional, and psychological being. Educators can become what the Trinity emulates naturally only through the power in, with, and through the Trinity.

Chapter five lays the theoretical foundations for the research. This chapter displays the culmination of the diverse disciplines that have applied similar methods and practices and those spheres of influence that can be affected by this research model. The various types of secular disciplinary areas selected to be considered can be impacted by this project. These areas chosen were psychology, education, and artistic realms. This chapter focuses on the theory and its application to the secular arena.

Chapter six explains the methods and data outcomes of the research project. The tools and instruments used to research and the results of and from the research are documented in this section. The three types of data collection are pre and post surveys, questionnaires, and interviews and the process in which these were administered is discussed in this chapter. The triangulation of this data gives insight to the impact of LISS training for educators.

The final chapter also expounds upon conclusions and reflections of the entire research project. The researcher concludes from the data analysis the impact The Life in the Spirit has on educators and other secular spheres of influence. The conclusion includes the importance or significance of this research project and the implications for future international research on spiritual formation of educators. The reflections of the researcher discussed the potential errors and/or ameliorations needed for future implementation of similar research projects to be more effective and impactful.

This researcher disclaims the ability of another researcher to replicate this project and receive similar results, for this would imply one's ability to intellectualize the sacred within the human capacity, but this research project will intellectualize the process to the sacred. The transformational process happens when the Trinity moves in a powerful way on the behalf of humans and this research project documents the way of exploration and implementation of The Life in the Spirit Seminar and how God, Jesus Christ, and the Holy Spirit's grace were abundant during the process.

CHAPTER ONE

SYNERGY

Introduction

As the principal investigator, I have found an intersection between my spiritual journey and context, which represents the action research of creating an exemplary educational arena where educators and students are able to love the Lord with all their heart, soul, and strength. The purpose of this Doctoral of Ministry project was to give educators opportunities for discipleship involving spiritual growth and formation. Ideally, this was then integrated with the professional development already given in the physical and intellectual realms to form exemplary educators. The project sought to use spiritual education of educators as a pathway to impact spiritual formation of students. These opportunities will increase the educators' experiential knowledge of God, which will increase their ability to organically transmit this knowledge to their students. Specifically, those educating or living in impoverished areas, as necessary for holistic growth, received opportunities for identity definition, and self-actualization which is essential in the formation process.

Throughout my life, opportunities for physical, spiritual, and intellectual growth have arisen despite the denominational affiliation and educational establishment. Though imbalanced at times, it has been ever-increasingly crucial to pursue the reconciliation of all parts of one's being to be solely dedicated and consecrated to the image of the Trinity;

Creator, Father, Jesus Christ, the son and the Holy Spirit. This reconciliation was what was offered to those attending the seminar.

Love for God can be destructive when compartmentalized to only certain parts of one's being. When all dimensions of one's being engage in a common, unified purpose, and all parts co-laboring in obedience to the greatest commandment given in the Bible, health and wholeness will ensue in an individual and/or a community regardless of race, ethnicity, age, sex, or religion. This process is one of self-actualization and unification of one's heart, soul, and strength.

My experience in both the mission field and public education arena has solidified the belief of the importance for educators and students to have a reunification of their heart, soul, and strength to love the Lord completely. This unified love of heart, soul, and strength heals any damage or hurt from previous wounds and suffering, restoring every part of one's self and/or community. Reconciliation of intellect and spirit impacts one's beliefs, attitudes, actions, and behavior. These factors help believers transform the spheres of influence in which God has placed them. As the educators are impacted, so will be the educational arena or community of families authorized to them.

Spiritual Autobiography

My background in education consists of five years of teaching and five years as an administrator in inner city Sacramento, California. I have also taught English to Spanish-speaking adults in inner city Harrisburg, Pennsylvania. I understand the need for a drastic change in our public school systems to meet the needs of students and families, especially in those areas that have high poverty and crime. Basic needs are being met

through the school system, but the services for emotional health and psychological well-being are being cut constantly due to budget constraints and unnecessary state limitations in the funding process at district levels. Professionally, I have received my Master of Education and my administrative credential with a consistent desire to improve our public education in the United States.

My spiritual development and education began by going to mass at St. Mary's Church and also attending Sunday school and Bible study classes at Warehouse Ministries, a non-denominational church. The diversity of my spiritual education continued as I went to a Lutheran elementary school for nine years from kindergarten to eighth grade. I attended a catholic College for my Bachelors in Liberal and Civic Studies, an apostolic ministry school for equipping believers, and currently a Methodist Seminary, in pursuit of my Doctorate of Ministry. I believe Jesus blurs the denominational lines, and denominational pride, due to the vast learning acquired from these various spiritual experiences and environments.

Denominational pride is nonexistent in my spiritual paradigm since I was immersed in so many different sects of religious practice. This is a primary reason I believe that Jesus Christ lives in us and the Holy Spirit is present where we go. It is not about the religion or the building, but the presence of God and relationship that guides one's faith. With that being said I feel called and my heart is moved by my Catholic faith to wake the sleeping giant of sons and daughters of God ignited in power to love. I believe that in each separate place I worship, I have noticed one distinct person of the Trinity praised stronger than the others. I feel the fear and awe of the Lord in mass, the intimate fellowship with Jesus Christ in non-denominational church services, and the

Holy Spirit in all; but most strongly in the charismatic arenas.

At Christian Brothers High School, I learned about St. John Baptist's mission, "Enter to learn, leave to serve." The brothers established these schools to educate the poor. I feel a deep burden for the children who are not able to receive an exemplary spiritual and academic education due to finance or life circumstance. I was blessed with a spiritual education through the Lord's provision for my family and myself. I have a burning desire to help others receive the same opportunities and ability to dream. My parents reinforced this social justice cause, for they are huge advocates and participants in community service throughout our city. My father is a teacher at Christian Brothers High School and takes students to Oak Park clean ups and Sacramento Food Bank community service. My mother was a public health nurse and also a high school nurse for inner city youth and families. She was also a part of the homeless task force in our city.

My grandparents passed this activist torch after ameliorating our city through their service and using their voice at city council meetings to educate people on the truth of social injustice in our city. I have a generational legacy and pride in serving our city and believe this was a ministry and blessing passed on to me to advocate for those who cannot yet advocate for themselves. I was taught that we were called to help others as Jesus did as an integral part of one's faith.

In January 2005, I went on a mission trip to the Dominican Republic for the month of January. My kinesiology professor was starting an annual trip for students to work at orphanages for the month of January. I felt the Holy Spirit pressing me to go though I would have to miss a class for my Masters during January. I was in my fifth year and was finishing my Masters of Education. Through all this intellectual stimuli, there

was a calling, a want, and a need for spiritual growth and depth within me. I desired intellectual and spiritual balance and an opportunity to apply everything that I was learning in the classroom in the Dominican Republic. My life was forever changed after seeing such raw poverty and living so modestly for that month. I saw true joy in people and was convicted that I had forgotten so many in need in the world. The love of God was so prevalent there and I knew this was just the beginning of a life of traveling internationally, for mission work and serving orphans.

As an administrator at Rosa Parks Middle School, I saw the constant spiritual warfare for our students' souls, and we, as administrators and teachers, were not able to give them spiritual weapons to combat the constant onslaught of the enemy. I was able to minister to some and love all, but I could feel the Lord's righteous anger and pain in the lack of spiritual development and education of these children, His children. I was frustrated knowing the answer for these students is Jesus, but I was not legally supposed to speak His name to them. I felt a stirring dissatisfaction within me with the system in which I had been placed. I felt boxed in and, in turn, felt I was another person boxing in our students, leading them to separate their spirits from their intellect.

The Holy Spirit made this desire so strong that I felt I was being called to international missions at this time. Then I started receiving ideas and visions for another kind of educational arena where students in poverty could receive a spiritual education. I believe there is an educational model that has not been created, where students in impoverished areas can receive an exemplary academic and spiritual education. I was given this opportunity to be educated in mind, body, and soul and plan to help others have the same opportunity.

I have realized how devastating the effect of dividing the intellect and the spirit has been for so many students and for myself. I have been in prayer about writing a dissertation on how to create an educational arena model for all people, where both the spiritual and intellectual prowess can coexist while incorporating service learning with an international, multicultural focus and awareness. This intercession is with fervent hope that all children can have the opportunity to engage in spiritual, physical, and intellectual growth; through an education that will then be passed to the generations to come.

The Lord has given me this vision for the sphere of influence for education. While on a trip to Costa Rica in April, 2013, I saw how this tri-dimensional arena has already been thriving in Central America. Children go to a school that incorporates Christian education and given services to meet psychological, emotional, and physical needs. The children are building and edifying all dimensions simultaneously and the miraculous transformation is happening in their lives and the lives of their family. It is possible!

God is teaching me a great lesson through this transformative process of writing and exploring this doctoral thesis. For a high quality lesson engages the pupil through stating the “what” one is learning, “how” one will learn it, and the crucial and the true application happens when the pupil is taught the “why” of the lesson. This transformation in myself began with my spiritual autobiography, which is the reason for this project. This journey has a powerful draw to keep searching and discovering God. The context analysis addresses the “where” this learning will take place. The project design is the “what” will be learned, and God willing, from exploration, free inquiry, and action research, “the how” has been birthed for divine lesson to be carried forth as a catechal legacy.

Ministry Context

St. Robert Catholic School is a transitional kindergarten to eighth grade catholic school in Sacramento, California. The St. Robert Parish was established on October 27, 1955 before there was a St. Robert School. Nine women chose to teach the children in their homes and there were 200 children who were taught catechism and prepared for Holy Communion.

Before this time the parishioners attended a warehouse in Raley's parking lot on Freeport until the parish was able to financially build the church. The plans were written and money was collected to build the church so the warehouse would not have to be used for mass. The current School gym was the church in the initial establishment until the current church was built in 1957. The Bishop at the time was Robert and thus the name of church became St. Robert of Newminster. St. Robert of Newminster was a monk who followed the St. Benedict rule and was an abbot who formed an abbey of monks in England. St. Robert was known for his strict rule. A picture of St. Robert hangs in the church and a mosaic of Our Lady of Fatima in the gym from the original church.

St. Robert School was established in 1957. The school was first run by the nuns of St. Louis. There were not enough teachers at that time and the founding pastor sent out a letter to 300 religious orders before the first positive response from the Sisters of St. Louis from Los Angeles and these Sisters taught at St. Robert from September 1957 until 1975. Then the Sisters of Mercy became the staff for St. Robert School. They all retired by 1999 and the school is currently staffed by laypersons.

This small Catholic elementary school in Sacramento has been through much change throughout these 57 years. Enrollment has fluctuated, but many alumni continue

to show pride in their educational beginning. St. Robert has a long history and legacy since the 1950's and there are many students that are fourth generation St. Robert "Rebels."

The student population is quite diverse and many cultures are represented at St. Robert School. Many of the students have a Latino background and the Spanish mass is the largest mass on Sunday. Presently, many of the Spanish-speaking families who attend mass attend public school. There have been many principals to undertake the job of principal at St. Robert School. In the last fifteen years, there have been three principals. The current seventh grade teacher was the principal for thirteen years and another principal was the administrator to the community for the last two years when the school became a board school. There are twelve schools that were established board to ameliorate the Diocesan educational system and keep these high potential schools from closing.

St. Robert School has a strong alumni base, yet is currently establishing a database to create communication with them and continued outreach to the alumni for support. The facilities are in great need of renovation and the population of students has grown to almost 200 students in the last year. In the last three years, there has been a steady decrease in enrollment since the recession in 2008-2009. The school is experiencing a positive momentum this year with new families and also with integrating new staff members with the more experienced members that have continued to educate at St. Robert regardless of the struggles and financial hardships over the years.

CHAPTER TWO

BIBLICAL FOUNDATIONS

Introduction

The biblical foundation emphasizes the importance of the greatest commandment found in the Bible for humanity. In the Old Testament, the words in Deuteronomy 6:4-5 are a revolutionary call paired with Moses' direction. Moses tells the people that the "Lord is our God. The Lord is the one and only God. Love the Lord with all your heart and with all your soul. Love him with all your strength (Deut. 6:4-5)." This verse is the foundational basis for the entire project in training educators to be reconciled within themselves in which every dimension of their being is unified in loving the Lord. This seminar is to promote individual reconciliation, so humanity can and be able to fulfill this great command. We love God with our heart and soul not only through prayer and serving Him, but also but also through the use of our strength given by the Holy Spirit. This strength or "person" of the Trinity will be the central role of one's healing, empowerment, and equipping the body of Christ for transformation.

For humanity to engage in covenant with the Lord God it is foundational to hear God and His word. Hearing God is not merely the physical act, but spiritual implications also emerge to this hearing God. Brueggeman states that Deuteronomy 4 explains that for

people to “hear is fundamental to a covenantal understanding of this people of God.”¹ Intimacy is reignited through hearing the One who made the commands and instructions in the first place and spoke them to Moses. This scaffolding in relation to Moses was a precursor so that later others could participate in hearing and understanding God themselves without a middleman. Moses declared that the children and the next generation would also hear and listen to the commands and laws given. This hearing from God through belief in Jesus and the by the power of the Holy Spirit engages humanity into a Trinitarian development of creation which is what is desired in the educational realm at St. Robert Catholic School. This Doctorate of Ministry project will investigate how the educators are impacted by The Life in the Spirit Seminar that gives the participants the opportunity to experience the power, authority, and grace of the unity of God, Jesus Christ, and the Holy Spirit.

St. Robert School is an arena for spiritual education in Sacramento, California. Each child is educated spiritually in their classroom, attends weekly mass with their peers, and experience daily prayer. The biblical foundational significance of Deuteronomy 6:4-5 of loving the Lord God with all dimensions of one’s being is partially being fulfilled, but the missing piece is the experiential knowledge and teaching on the Holy Spirit for these students and educators. Many of the teachers are not teaching how to hear the voice of God or about experiencing the Holy Spirit because they themselves have not experienced or had an opportunity for this kind of encounter. It is in the strength and power of the Holy Spirit that humanity can create through expressing our love for God. It is the infilling of the Holy Spirit that emboldens us to teach and disciple as Jesus

¹ Walter Brueggemann, *Deuteronomy*, Abingdon Old Testament Commentaries (Nashville, TN: Abingdon, 2001), 83.

did and without this component of the Trinity, St. Robert School is only living out part of Moses command to love with all their heart and soul. The strength given by the Holy Spirit can be ever increased without the student and educator spiritual formation on this “person” of the Trinity.

The New Testament biblical foundations give an insight to the discipleship model used in the covenantal relationship between Paul and Timothy. First Timothy 4:11-16 gives a clear picture of a relationship of how one makes a disciple of Christ and how to mentor a mature and wise life-long learner. First Timothy is the expression of loving the Lord God with all one’s heart, soul, and strength and then that being transmitted to others that are in one’s sphere of influence.

First Timothy displays the sonship and legacy or generational inheritance as a crucial indication of discipleship. The educators at St. Robert School are the mentors to these students and are to guide them as the students build character and flourish in their gifting. This discipleship in the relationship of Paul and Timothy is to be replicated by believers so the unity of the Trinity will be manifested here on earth. It is through this communal, mutual discipleship that the image of the Trinity is awakened on earth and non-believers are able to see God, Jesus, and the Holy Spirit in earthy relational discipleship.

The relationship believers have through hearing God creates a covenant and authorizes believers in to action from what they have heard from God. The Holy Spirit will give strength to believers to fulfill and manifest these spoken words into existence. Hearing the voice of God makes it necessary to love God with all dimensions of one’s self; to create from what is heard. A prime example of a man dedicated to the will of God

for his life is Saint John Baptist De La Salle who heard and fulfilled the call on his life.

Saint John Baptist De La Salle's life exemplifies hearing and answering the call from God. The life of St. John Baptist De La Salle is the historical foundation of this project in Chapter three.

This covenant is true for His people today, the "new Israel." This command to love was given by Jesus Christ himself to the people who wanted to inherit eternal life. It is an injustice that the public education system has been created to strip children and adults of an opportunity to pair their intellect and spirit to love the Lord God. People have divided sacred and secular, which is directly what Paul warns about in 1 Timothy. Paul is mentoring Timothy and as a teacher Paul leads and educates Timothy about protection and discernment of the truth, and how to not be deceived or misdirected.

The beginning of 1 Timothy gives warning about the false teachers of the time. This is a reoccurring theme through 1 Timothy and an important part of mentorship and teaching. The mentee must be guarded from spiritual and self-deception through understanding what is true and right and using discernment for what is wrong according to the word of God. A cautionary guidance is needed to help those who one is teaching to see truth and analyze their surroundings appropriately. The author of 1 Timothy speaks to the importance that in leadership there is a high call for responsibility and to be above reproach. Not only does the author speak to the addressee about watching out for false teachers, but gives instructions for those in leadership to maintain their authority wisely and rightly in God's sight. The author's ability to show both sides is shown even through the "flattering portrait of Timothy created by the instructions addressed to him serves as a

foil for the denunciation of the opposing teachers 4:1-5 and vice versa.”² This picture of both sides gives the reader more clarity on truth and deception.

This deception is taught in many school systems behind the mask of intellectual prowess and success. Intellect is a means to love God, not the end in itself. This is the delusion of many high ranked schools and continues to breed a performance mentality in students. Without being able to teach the gospel or even speak about Jesus or God, children are taught from another source (intellect or knowledge), which can be quite deceiving. Naturally, people learn to separate their intellect and spirit because they are taught to by the school system that does not integrate the two. The freedom to love the Lord with all their heart, soul, and strength is impeded the moment one cannot speak the name of Jesus in certain environments. Many people are encouraged to overcompensate in emphasizing one dimension, other than spirit, in that realm of learning.

Jesus loved His Father with all his heart, soul, and strength. Jesus did what His Father did out of the love from and for His Father. This is reiterated in John 5:19. We are called to follow this model of Jesus’ Christ’s life. This Doctoral of Ministry project is to give back the freedom of people to love the Lord their God with every part of one’s being regardless of the environment, situation, or financial means.

Old Testament Foundation

Deuteronomy 6 is a passage in the Old Testament that is at the heart of both the Jewish and Christian faith. It is deemed as “one of the most important theological works

² Jouette M. Bassler, *1 Timothy, 2 Timothy, Titus*. Abingdon New Testament Commentaries, edited by Patrick D. Miller. (Nashville, TN: Abingdon, 1996), 88.

in the Old Testament.”³ For the purposes of this research paper, the context of Deuteronomy 6 will be discussed and the themes of the passage will be brought to light for the reader through summarizing the passage. Also an assessment of what, how, and why the people of Israel were being taught in Deuteronomy is an essential component to relating this text to today’s educational realm and for the present day application of its framework.

Debate has ensued on who wrote Deuteronomy and how it was separated and organized according to this authorship. It has been prominently referred to in a Mosaic context but has been argued as connecting to both Josiah’s reform and the seventh and eighth century prophets.⁴ Though there have been divisive beliefs on when and who wrote Deuteronomy, scholars are in agreement that Deuteronomy’s contents include the directives and instruction for the Israelites before they entered the Promised Land. This was a long journey beginning with Abram and Sarai as the “unlikely folk who became parents to a nation who . . . settled in a land so idyllic that it can be described as ‘flowing with milk and honey.’”⁵ The law was needed before the people of Israel entered this land of abundance. It was necessary to formulate cultural and governmental structures for nationhood. According to Fuhrman, Deuteronomy is the “second law” that was “given by

³ Justin Fuhrmann, “Deuteronomy 6-8 and the History of Interpretation: An Exposition on the First Two Commandments.” *Journal of the Evangelical Theological Society* 53, no. 1 (March 1, 2010): 37-63, accessed March 19, 2013, *ATLA Religion Database with ATLASerials*, EBSCOhost, 37.

⁴ Fuhrmann, “Deuteronomy 6-8,” 37-40.

⁵ John Drane, *Introducing the Bible*, 2nd ed. (Minneapolis, MN: Fortress, 2012), 19, 240-260. John Drane, *Introducing the Bible*, 2nd ed. (Minneapolis, MN: Fortress, 2012), 19.

Moses in the plains of Moab immediately prior to the crossing of the river Jordan and Israel's entry into the land promised to its ancestors."⁶

Throughout Deuteronomy, Moses gives heed to whom the Israelites will believe while inhabiting the Promise Land, how the Israelites will act and respond to God's covenant once there, and why they should follow His commands while inhabiting the new land. Deuteronomy summarizes the story of Israel's stay in the wilderness to their encounter at Mount Sinai and then to the "assault upon the promised land under Joshua."⁷ From these experiences the people of Israel carried much emotional baggage and a rooted history with and in God.

Moses was quite aware of the paradigm shift that would have to take place so the people of Israel would be prosperous in the promise land; for their old ways would not benefit them in the land of abundance. The mindset of an orphan or previous slave would only cause love of the fullness of the land instead of a love for God who promised and gave the land. The laws and directives given by Moses were an act of grace for the people of Israel. If they would remember their identity as chosen and also remember who gave them the land and fullness, they would be able to maintain it. It was the path of maintaining righteousness as the people of God. Janzen speaks to the "oneness" of God and how God is "not divided within 'self' in anyway."⁸ Moses gave these commands so that their love for the Lord our God, would not be divided but that they would love with

⁶ Ronald Clements, "The Book of Deuteronomy: Introduction, Commentary, and Reflections," *The New Interpreter's Bible: A Commentary in Twelve Volumes*, vol. 2, (Nashville, TN: Abingdon, 1994), 271.

⁷ Clements, Deuteronomy, 272.

⁸ Gerald J. Janzen, "On the Most Important Word in the Shema (Deuteronomy 6:4-5)." *Vetus Testamentum* 37, no. 3 (July 1, 1987): 280-300, accessed March 19, 2013, *ATLA Religion Database with ATLASerials*, EBSCOhost, 194.

all parts of their being. The “trichotomous biblical view of humanity”⁹ is shown for all “dimensions of covenant commitment”¹⁰ to be lived out by the people of Israel toward the Lord their God.

The book of Deuteronomy is considered “a formulation of covenant theology, whereby YHWH and Israel are pledged to exclusive loyalty and fidelity to each other.”¹¹ This covenant was already established between YHWH and Israel. The book of Deuteronomy reinstated its purpose and significance for the next generation. The “corpus of Deuteronomy became *a canonical book*. As canonical literature, it voices for ongoing generations of Jews and Christians the primal claims of covenant faith.”¹²

The covenant of YHWH to the people of Israel is essentially the driving force of this book and why Moses is inclined to speak to the Israelites about what, how, and why the people must remember the past and live according to its “present manifestation”¹³ of promise and demands. The covenant is portrayed through intimacy and personal relation to the Lord God. This covenant relationship is the intentionality of the character of “oneness,” that one’s “desire/action” and “intention/execution” is one and the same toward those with whom one is in covenant.¹⁴ In this covenant, the Lord God chose the

⁹ Daniel I. Block, “How many is God? An Investigation into the Meaning of Deuteronomy 6:4-5.” *Journal of the Evangelical Theological Society* 47, no. 2 (June 1, 2004): 193-212, accessed March 19, 2013, *ATLA Religion Database with ATLASerials*, EBSCOhost. 199.

¹⁰ Block, “How Many is God?” 204.

¹¹ Brueggemann, “Deuteronomy,” 17.

¹² Brueggemann, “Deuteronomy,” 20.

¹³ Petros Vassiliadis, “God's Will for His People: Deuteronomy 6:20-25.” *International Review of Mission* 77, no. 306 (April 1, 1988): 179-184, accessed March 19, 2013, *ATLA Religion Database with ATLASerials*, EBSCOhost, 183.

¹⁴ Janzen, “On the Most Important word in the Shema (Deuteronomy 6:4-5),” 287.

people of Israel and Moses encourages the people on how and why to choose the Lord our God, who is already theirs in covenant.

Deuteronomy 6 begins with Moses telling the people that these commands, rules, and laws that he will speak of are from the Lord their God. It is assumed and reiterated throughout the book and chapter that this Lord of which Moses speaks, is their God. A relationship has already been developed. Moses claims that these are to be obeyed in the land that the people of Israel will take over across the Jordan River and in return for their obedience of these commands; they will “enjoy a long life.”¹⁵ Moses also states that then their children and next generations will have respect for the Lord also. Deuteronomy 6:3 again says to obey and then things will go well for the Israelites with their numbers increasing in the land of “milk and honey.”

Moses reminds them that this is the promise their parents were given from the Lord. This is an important theme related to the context of the people entering the land of promise. These next generations of Israel were “unburdened of the failures that led to exile”¹⁶ of which their parents and grandparents carried. Moses knew this was a second chance and a fresh, new beginning for the people of Israel, so the seriousness of his speech was well merited.

Another main theme throughout Deuteronomy 6 is that remembering the past is crucial to the instructions Moses is giving to the Israelites. Moses has seen the people of Israel after he first gave them the ten commandments of God. Moses had seen them worship false idols, wander in the desert, and he understood how the covenant between

¹⁵ Deuteronomy 6:2 (NIRV).

¹⁶ Brueggemann, "Deuteronomy," 20.

YHWH and Israel was to be honored and lived out faithfully. Moses had learned vicariously from the mistakes of the past and needed to warn those going into the promise land of the oath the previous generations had taken with YHWH and how they had fallen short by the frailty of their human nature. This was a very serious concern and caution from Moses in hindsight knowing how long it took God's people to get to this juncture.

Now the words in Deuteronomy 6:4-5 are extremely revolutionary coupled as Moses' directives. Moses tells the people in Deuteronomy 6:4-5 that the "Lord is our God. The Lord is the one and only God. Love the Lord with all your heart and with all your soul. Love him with all your strength." Moses had given the Decalogue in Deuteronomy 5 and the Ten Commandments in Exodus, which these instructions were familiar to the generations within those time periods, but Moses now instructs the people of Israel to love. This command to love God was to break the legalistic mindset of the time and an assault on legalism of the past. Deuteronomy 6 message was "to remember, not to forget, to avoid self-satisfied complacency, and to bear constantly in mind the deceitfulness of the human heart"¹⁷ A stronger call for the people of Israel existed than duty and it was love. The people had heard all the "do not's" in the Ten Commandments and duties placed on them, but this crucial directive, that is completely exposed in verse 5, is the educational "why" one should follow and adhere to any of these other commands.

Previously, the only importance was on following the commands faithfully, but now the "main emphasis therefore falls on love."¹⁸ Not only love with one part of one's

¹⁷ Clements, *Deuteronomy*, 276.

¹⁸ Vassiliadis, "God's Will," 179.

being, but also Moses gives laws for so many aspects of life because “total commitment”¹⁹ with heart, soul, and strength, is necessary to fervently express Israel’s loyalty to YHWH. God is what he gives and this is love for his covenantal people and they are called to return by giving this love also to God. Block speaks about the heart as the “feeler and thinker in Hebrew.”²⁰ The people of Israel are commanded not just about God and what he had done for them, but to also feel love for him. They are to love with their heart, soul, and strength. No divide is to exist or any part of a human being is to be excluded from exemplifying this love.

Brueggemann refers to this love and loyalty as that which insights “an intergenerational community of those who live out a radical vision of covenant.”²¹ This is one of reasons for the language shift in Deuteronomy from “your” to “our” in reference to the Lord God. The love must be a response from the community and through personal, individual loyalty and faithfulness, which is revealed through acts of love. Brueggeman refers to Fishbane for the analysis of the parent/child communication in verses 20-25. Though the child states “your God” the parent includes saying “our” in their response.

Deuteronomy 6:6-8 tells of the way that these commandments should surround the children of that generation so they are constantly hearing and seeing the commandments during all the activities of their days and places they enter. Auditory, visual, and kinesthetic learners will be able to comprehend the magnitude of these commandments and instruction. The commandments are to be in their hearts, hands, and

¹⁹ Vassiliadis, "God's Will," 179.

²⁰ Block, "How Many is God?" 203.

²¹ Brueggemann, "Deuteronomy," 84.

foreheads, again representing the triad of heart, soul and strength earlier mentioned in the text. These three dimensions are the unity of spirit, intellect, and physical body to express love for Lord their God. Though the world may teach the importance of status, power, and money,²² the love for the Lord must be above all these things in the land of promise.

Moses goes on to speak in verse 12 to the abundance of the promised land of Canaan and gives further prescribed correctives for the people of Israel so that when they possess this fullness, they will not forget who (the Lord) gave and brought them into the land. Moses calls them to remember their identity regardless of their circumstance or environment. Whether during a time in the wilderness or in the Promised Land, Israel must remain faithful to God. It is so easy when prosperous to forget the Lord and when surrounded in affluence to become complacent because an individual is no longer in physical need.²³

Deuteronomy 6 verses 13-17 contain more cautionary instructions for the people of Israel: to fear the Lord and not to serve any other gods of the people around them. Also the past is brought up from their ancestors' past in Massah to remind them not to test the Lord, but to trust his faithfulness of the past, which is the same as his in the present. With keeping these commands, Moses ensures that the people of Israel will take over the good land that was promised. The land is Israel's and the enemies will be thrust out in direct consequence to Israel following these commands.

Deuteronomy 6:20-25 ends with a hypothetical, mini-story about when an Israeli son asks what is the meaning of these stipulations, decrees, and laws to his parent. Moses

²² Ronald P. Byars, "Deuteronomy 6:1-15," *Interpretation* 60, no. 2 (April 1, 2006): 194-196, accessed March 19, 2013, *ATLA Religion Database with ATLASerials*, EBSCOhost, 195.

²³ Byars, "Deuteronomy 6:1-15," 195.

answers what the parent should tell the next generation. The answer is given by recounting their exodus from Egypt and how the Lord brought them out of slavery through using signs and wonders to eventually bring the people of Israel in to give the promised land to them. Moses infuses the importance that commands are to be obeyed so that the people of Israel will “always succeed and be kept alive.”²⁴ In the conclusion of Deuteronomy 6, Moses gives importance to obeying the whole law so that the people of Israel will fulfill that, which is required of them.

The themes of Deuteronomy 6 are that of covenant and blessing, that are sacred to both YHWH and Israel. Everything comes from this bond that is now encouraged by the love expressed for one another in both member's faithfulness to the promise, remembering the history of deliverance, and following the commands consequently given. Through this process the people of Israel can continually reconcile themselves back to YHWH and his call on their lives. Brueggeman puts it this way that YHWH “imposes upon Israel a will, a purpose, and identity other than any it might have taken for itself.”²⁵ The people of Israel have a choice to step into their identity or choose another, but this choice will directly affect their reception of the promise on their lives.

Another theme is the repetitious wording about hearing and listening to what Moses is telling them. For Israel, “the imperative “hear” is fundamental to a covenantal understanding of this people of God.”²⁶ When people hear and listen to the commands, they are brought back into intimacy with the one who made the commands and instructions in the first place. Not only the people are called to hear and listen by Moses,

²⁴ Deuteronomy 6:25 (NIVR).

²⁵ Brueggeman, "Deuteronomy," 83.

²⁶ Brueggeman, "Deuteronomy," 83.

but it is reiterated that the children and the next generation hear and listen to the commands and laws given. The generational blessing is crucial and is the main reason why Moses “re-interpreted or properly interpreted”²⁷ the law to be culturally responsive to the present generation in this new season of entering the promise land. The children will be the next carriers of this message and innovators to renew this message for their children. Deuteronomy 6:7 establishes this theme of “demanding that its most important requirements be taught to children”²⁸ so the generational call, promise, and identity are clearly maintained.

The framework of how Moses teaches the people of Israel in Deuteronomy has tremendous implications to the framework that should be used in our educational arenas presently. “Moses is presented not as a mere legislator but as a teacher and expositor of God’s will.”²⁹ An educator is to map out for his/her students the what, how, and why of learning. This is crucial to the effectiveness and application of the learning process. Moses reiterates the “what” through the commands and law given a second time, tells the people of Israel “how” to live these out, and then tells them “why,” in the command, to love the Lord with all you heart, soul, and strength. This is a multifaceted lesson for instructing the people to love the Lord their God. Moses knows that the people of Israel will have to then, in turn, follow the statutes and ordinances as an expression of their love and loyalty to the Lord God.

²⁷ Vassiliadis, "God's Will," 180.

²⁸ Clements, "Deuteronomy," 273.

²⁹ Vassiliadis, "God's Will," 179.

Unfortunately, in our educational system today, God is not to be mentioned because the church and state divide. This is precisely the caution that Moses was giving to the people of Israel and Moses affirmed that you are to love the Lord with all your being. In North America, we have created a system that completely contradicts the instruction of Moses to the chosen people of God. People have made intellect their god instead of a means to loving the Lord our God and have divided themselves into the secular and sacred.

The schema portrays YHWH as “‘one’ who is not divided within itself.”³⁰ The Lord God’s nature is that of reliability, loyalty, and “integrity of moral unity.”³¹ In order to reveal God truly to others people themselves cannot be divided in their love for Him. They must love the Lord with all their heart, soul, and strength and educated to do so in whatever arena the Lord has placed them. Whether this be at church or a school, they must remember His commands and follow them without having to only let God into certain areas of their lives.

One of the main themes in Deuteronomy 6 is that the next generations learn and be saturated with the commands and laws that Moses is giving to their parents. Our school systems are predominantly teaching to academic standards, and though there are character-education programs, educators are not able to teach about the main character, the Lord God, whose nature believers want their children to emulate. With this divide of intellect and spirit, children are learning to compartmentalize their learning which is very difficult to then later retrain. They lack the experiential knowledge that their spiritual beliefs are a part of every dimension of their being. The next generations are not

³⁰ Janzen, "On the Most Important Word in the Shema (Deuteronomy 6:4-5)," 294.

³¹ Janzen, "On the Most Important Word in the Shema (Deuteronomy 6:4-5)," 291.

reconciled within themselves, which makes it ever more difficult to reconcile themselves to the Lord God. Children become independent in their intellect and the moral unity disintegrates until there is a compartmentalized belief in God, of only heart, only mind or only strength instead of a holistic approach to love.

Students are not able to be creative due to the regulations put on them to perform when the task should remain the same, but changed determined by the response to the culture. Education no longer is about what a person knows, it is about their ability to navigate through what is already known and then how and why they act concerning this knowledge. The moral unity within one's tri-dimensional being and love for God is crucial to using one's knowledge and intellect wisely.

This is the inventive way that Moses changes the speech of the Decalogue to meet the needs of the people of Israel in this age. As a master teacher, he knows the problems and issues they will encounter and addresses them and gives alternatives to how the people of Israel must remember so that they can maintain their relationship with God and not be trapped in self-delusion when encountering prosperity and abundance. "As important as are the materials that constitute the substance of Deuteronomy, it is equally important to take into account its process of interpretation whereby "'Moses', in each generation, reinstates Torah in fresh ways."³² The material may be the same, but people must be taught according to what they will face ahead of them and what they already know.

Moses teaches in this way the same commandments that had been given to their ancestors so that they, in turn, will learn to teach these same directives in a new way to

³² Brueggeman, "Deuteronomy," 23.

their children as Moses did. No ceiling remains for when and how many times these commands can be taught because they can always be shown in an innovative relevant way. “That vitality means that there is no final, settled interpretation, no ‘strict construction,’ but always another reading of the tradition that must be done afresh.”³³ There will be new revelation given for the word of God that remains true throughout time and generation.

Deuteronomy is the educational framework that will be used to engage in “the task of reiterating the tradition afresh”³⁴ for the present education system in this country and internationally. A blueprint will be created to “rechoose the future in the present-tense obedience”³⁵ within our educational endeavors in 2015. It is time for a renewal of Deuteronomy 6 for the next generations that have fallen into complacency and forgetfulness to be jolted back to life in love for the Lord God. Moses is a prime example of an educator who wants his pupils to succeed and prosper. Many believe in following in his footsteps to lead the next generations into a better land of educational prowess and rigor, but this must be done with the love for the Lord as the center of this journey. Children will be intellectually, spiritually, and physically equip for the lands, jobs, and lives that we will never inhabit. Here is to their future. Let this generation’s ceilings be their floors, for they are the pioneers of tomorrow.

³³ Brueggeman, "Deuteronomy," 23.

³⁴ Brueggeman, "Deuteronomy," 23.

³⁵ Brueggeman, "Deuteronomy," 24.

New Testament Foundations

The New Testament foundations analyses the educational efforts and plan written in 1 Timothy 4:11-16. The text gives a clear picture of a relationship of how one makes a disciple of Christ and how to mentor a believer to become a mature and wise life-long learner. The author of 1 Timothy not only encourages, instructs, and exhorts, but lives as a model for the younger counterpart to emulate. Through an exegesis of First Timothy 4, the reader can understand more thoroughly what, how, and why to educate those who need direction, instruction, and encouragement that the Lord places before a person.

Historically, the debate ensues about who was the author of First Timothy and also to whom the letter was supposed to be addressed. Bassler's stance is that a male wrote First Timothy several decades after Paul's death under Paul's name, presumably after 90C.E.³⁶ This is difficult to understand for the premise of the work is a letter of mentoring, so if the author is not Paul, it constrains the idea this letter was that of true discipleship with Timothy. Another hypothesis is proffered that Timothy may be Titus, which is of interest concerning the historical nature of the pastoral letters.³⁷ It is concluded that the receiver of the letter was the messenger of instruction³⁸ for the churches that had much respect for Paul and heeded his opinion. This is a high order for the receiver in passing on exhortation to the church and community. In summary, the writer must have had a relationship with the mentee, and church community like that of

³⁶ Bassler, "1 Timothy-2 Timothy-Titus," 20.

³⁷ R. G. Fellows, "Was Titus Timothy?." *Journal for the Study of the New Testament* (2001): 33-58, accessed March, 2013, *New Testament Abstracts*, EBSCOhost, 81.

³⁸ Bassler, "1 Timothy-2 Timothy-Titus," 17-24.

Paul and Timothy's relationship. The author truly models this in the letter so the mentee can follow in his footsteps to preach and teach the others.

First Timothy begins with the address to Timothy. Paul, described as the apostle, is writing to Timothy who is named as "my true son of the faith."³⁹ The term "my" already renders the knowledge of intimacy between the two parties. Sonship is the most important aspect of teaching, for a true investment in a child occurs when that person is considered one's own flesh and blood. Family is the true place where education and mentoring should go on, but for those who are not able to receive this type of relationship in the natural, spiritually the people who believe in God can teach and raise those physically, emotionally, and/or spiritually orphaned. The first part of disciplining, mentoring, and teaching to let people in one's life as family and further one's walk in life concerning as a child learning from all the person does, says, and believes.

First Timothy is known as one of the pastoral letters and it is thought that through these the legacy of the author will live on through the teachings and through the heralding of the insight and instruction of these writings. Some even believe that this was one of the last writings of Paul before his death as "testamentary"⁴⁰ literature to continue his ministry with the next generation, specifically, a younger Timothy who as "the 'good servant' must also follow such teachings closely."⁴¹ This is significant to understanding that mentorship is both beneficial to the mentee and the mentor since the elder will live on through the teaching and instruction he leaves behind that another will proclaim.

³⁹ 1 Timothy 1:2 (NIV).

⁴⁰ Bassler, "1 Timothy-2 Timothy-Titus," 22.

⁴¹ Bassler, "1 Timothy-2 Timothy-Titus," 83.

The beginning of First Timothy gives warnings about the false teachers of the time. This is a reoccurring theme through First Timothy and an important part of mentorship and teaching. The mentee must be guarded from spiritual and self-deception, but through understanding what is true and right, with discernment for what is wrong according to the word of God. A cautionary guidance is needed to help those one is teaching to see truth and analyze their surroundings appropriately.

The author of First Timothy speaks to the importance that in leadership, a high call for responsibility exists to be above reproach. Not only does the author speak to the addressee about watching out for false teachers, but gives instructions for those in leadership to maintain their authority wisely and rightly in God's sight. The author's ability to show both sides is shown even through the "flattering portrait of Timothy created by the instructions addressed to him serves as a foil for the denunciation of the opposing teachers 4:1-5 and vice versa."⁴² This picture of both sides gives the reader more clarity on truth and deception.

The essential elements of First Timothy 4:11-16 are that God is our Savior and it is especially imperative that believers live a life of example representing God well in ministry and in teaching, as the author is doing in mentoring the addressee. Savior is not used commonly for both God and Christ, but in Timothy this is used once again addressing the importance of becoming the one the person is looking to for guidance, as Christ did with his Father, God.⁴³ The addressee is commanded to then teach "these things"⁴⁴ of godliness, truth, conduct, and purity. The taught are to become the teacher.

⁴² Bassler, "1 Timothy-2 Timothy-Titus," 88.

⁴³ Bassler, "1 Timothy-2 Timothy-Titus," 32-33.

This passing the torch takes place in verse 11 when the mentee now is going to go forth as the mentor and teacher to the church and to those in his sphere of influence. The time should always come when the availability of the mentee to learn gives to opportunities for their ability to grow and shine in application of what was learned.

Another component to the exemplary teaching and educating of those mentees is to encourage the gifts to be used in the members of the body and that the office that one's holds is brought to action. The author writes to the mentee to preach, teach, and read scripture in public and not to "neglect your gift."⁴⁵ This is a significant instruction for the mentee must exercise and apply what they have been taught in public. Callings are specific and the mentor must be aware of the gifts that one has already and those that they may have not yet activated in the natural. This persistence of the mentor in directing the addressee to a call to action is crucial to a pupil stepping and walking into his/her destiny for the office, call, and gifts are instruments for all to receive and give to walk out one's purpose and the plan the Lord has for each individual. When the others "see your progress"⁴⁶ they will be liberated to exercise and walk in their call and gifting.

In mentoring, the instructor makes it known that others in the community need to be a part of the mentee's life, especially those elders with experience and wisdom. "Wisdom is acquired relationally, in the context of work and family"⁴⁷ and the church and this kind of discipleship is a community as close as family. In verse 14, the elders are

⁴⁴ 1 Timothy 4: 11 (NIV).

⁴⁵ 1 Timothy 4: 13-14 (NIV).

⁴⁶ 1 Timothy 4: 15 (NIV).

⁴⁷ E. H. Peterson, "Wise Teachers, Sound Teaching." *Christian Century* 116, no. 35 (1999): 1224-1227, accessed March, 2013, *New Testament Abstracts*, EBSCOhost, 1224.

the ones who perform the laying on of hands and prophecy over the young so that they are knowledgeable and equipped to move deeper in their purpose. The mentor can be this elder for the mentee, but the community involvement is beneficial, for the power of a testimony helps others grow and accelerates their progress.

Mentees should have a community from whom they can receive and who will help them continue on the course when they start to stray or forget what the Lord has said to them about the future. This community will continue to support the young in choosing between the “two paths” or “two prospects, one of which will be realized, depending on how they respond to the speaker”⁴⁸ of 1 Timothy. People need community and it is extremely healthy to walk with others in confidence to edify and sharpen one another in faith, hope, and love. The process of attaining this authority refers back to “a particular commissioning event. It evidently had three elements: the giving of his “charism,” that is, presumably, by the Spirit (1 Corinthians 12:4-7, 11); a prophecy (prophetic utterance; cf. 1:18); and “the laying of hands by the presbytery.”⁴⁹

Authority is key in teaching and mentoring the young; Timothy is to do what is commanded by “the authority with which Timothy teaches is that of Paul (or the author) himself, not that of a distinct rank or office.”⁵⁰ The trust of the mentor to the mentee must be at a level where it is understood that the young is representing the mentor. This bond is very similar to a covenantal relationship between those being disciplined and their

⁴⁸ James D. G. Dunn, “The First and Second Letters to Timothy and the Letter to Titus Introduction, Commentary, and Reflections,” in *The New Interpreter's Bible: A Commentary in Twelve Volumes*, edited by Leander E. Keck, Vol. 11, (Nashville, TN: Abingdon, 1994), 811.

⁴⁹ Dunn, “The First and Second Letters to Timothy and the Letter to Titus Introduction, Commentary, and Reflections,” 814.

⁵⁰ Dunn, “The First and Second Letters to Timothy and the Letter to Titus Introduction, Commentary, and Reflections,” 813.

instructor. Though a person grows in maturity, the authority the person carries is based on the intimacy of the relationship that the mentee has with his/her mentor in the sense that s/he knows what and how the mentor would address certain situations and experiences. The authority given is heightened by the duration and amount of co-laboring the partnership has accrued. This educational stance of mentoring and teaching to discipline is correlated directly how the Lord teaches us, scaffolding ever so, to push along but not to overwhelm. Dunn states that Timothy had “been Paul’s chief coworker for about fifteen years.”⁵¹

The relationship was intimate and deeply concentrated for both parties. The character of Timothy would have been proved so that it would not destroy the authority that he was given through relation to Paul. The commands to read, preach, and teach were “in this way that their authority grew and spread”⁵² to other believers. First Timothy has “traditionally been understood as an appeal to a quasi-forensic authority”⁵³ and with that authority the tradition lives on.

The last part of First Timothy 4 instructs readers to “watch your life and doctrine closely and persevere in them”⁵⁴ then salvation will be provided for the mentee and the hearers of these things. This describes the importance of one’s life being the teacher in everything one does, says, and believes. The teacher or mentor is responsible that his/her

⁵¹ Dunn, “The First and Second Letters to Timothy and the Letter to Titus Introduction, Commentary, and Reflections,” 814.

⁵² Dunn, “The First and Second Letters to Timothy and the Letter to Titus Introduction, Commentary, and Reflections,” 814.

⁵³ L. A. Jervis, “Paul the Poet in First Timothy 1:11-17; 2:3b-7; 3:14-16,” *Catholic Biblical Quarterly* 61, no. 4 (1999): 695-712, accessed March, 2013, *New Testament Abstracts*, EBSCOhost, 696.

⁵⁴ 1 Timothy 4:16 (NIV).

life is not only an example to the mentee, but responsibility to teach to teach. The process must be explicit so that others can give the same education that they received to others and hopefully more depending on the culture they are preaching, teaching, and reading to the public. It is in hearing that they will remember and know who God is as their Savior. Dunn states how “the strength is that the teaching does encapsulate what Christians have found from the start to contain the words of life.”⁵⁵ The word that is spoken to others can bring life and salvation to their lives hence the seriousness of the letter to the mentee about exercising this practice.

Mentors must also be aware that they are giving their mentee choice to follow or not follow. This is the same love the Father has for us, his pupils here on earth. We are not forced or manipulated to follow his and learn in his footsteps. Freedom must be granted in this educational endeavor. The pupil must know that “we are free to choose, but we are not free to choose the consequences of our choice.”⁵⁶ The art of teaching is displaying the consequences and understanding that freedom does exist, but the choice is a lot easier for the young to make when they are informed and instructed in the way that is good with upright teaching. Students are able to learn vicariously if they trust the learning process and the instructor raising and grooming them.

The teacher must differentiate between the needs of the student. With this teaching varying by what the student needs to grow makes the importance of student involvement crucial so that the teacher can administer the next step of learning. It is also

⁵⁵ Dunn, “The First and Second Letters to Timothy and the Letter to Titus Introduction, Commentary, and Reflections,” 815.

⁵⁶ Dunn, “The First and Second Letters to Timothy and the Letter to Titus Introduction, Commentary, and Reflections,” 815.

deeply apparent that reliance on the Holy Spirit is necessary to the mentor's knowledge of how to respond next. The author of First Timothy states that, "The Spirit clearly states that in later times some will abandon the faith."⁵⁷ The mentees must understand that hearing from the Spirit of God one's self is ultimately what will direct one's steps and keep them on the right path.

The author is highly aware of the necessity of the Spirit and its counsel to combat the false prophecy and illegitimate doctrine of the time. The teaching to the student's strengths and weakness is what the letter's intention is to unveil: "calling us to a mature wholeness"⁵⁸ to lead others to wholeness. This health of the people will breed itself for the light naturally casts out the darkness. With healthy mentors, the mentees will experience health through saturation of being in its presence and then will be able to choose freely if they want to pursue wholeness or complacency. The wholeness and health in the body is a personal choice to desire, but the Spirit, strength, and sound teaching and gifts to do so must be imparted to the young as one is disciplining and mentoring. Faith comes when those young hear and see the goodness of God.

The author's model of intentionality with the commands given is another model for mentors and teacher to emulate. The nature of 1 Timothy is "deliberative in that Paul sought to persuade Timothy (and the Ephesian church generally) to oppose false teaching and to conduct themselves within the household of God in an appropriate manner."⁵⁹ Deliberate teaching and instruction are needed for the people of God so that they clearly

⁵⁷ 1 Timothy 4:1 (NIV).

⁵⁸ Peterson, "Wise Teachers, Sound Teaching," 1224.

⁵⁹ B. Campbell, "Rhetorical Design in 1 Timothy 4." *Bibliotheca Sacra* 154, no. 614 (1997): 189-204, accessed March, 2013, *New Testament Abstracts*, EBSCOhost, 191-192.

understand that what should be done, the how it should be done, and the overarching and undergirding why the church must oppose. The rhetoric is important to the way that people need to hear, for the importance of listening and hearing is known, from as far back as the commands to the people of Israel.

A mentor's instruction must come from a place that the mentor has already exercised. A mentor will pass on vulnerability and openness to new learning if it is true within oneself. The training and self-discipline is life learning and to be done with vigilance so that there is an "unbroken succession of teachers."⁶⁰ This is the life-long learning that is passed on from generation to generation, making the subsequent mentor's ceiling, the mentee's floor.

Though the author of First Timothy is giving much needed advice to Timothy and the church, "some scholars believe that 1 Timothy has no logical cohesive structure."⁶¹ This is precisely sometimes the structured chaos that is needed to teach students to understand a certain concept or teaching. The free inquiry educational model is highly effective when instructing toward self-awareness and transformation. The intertwining of moral beliefs and behavior of Timothy and then how he acts are qualitatively the highest form of experiential learning on behalf of the church.

Timothy's transformative years are the greatest model for the church, its leaders, and for First Timothy readers. His youth is actually a gift to them to understand the cycle of spiritual growth. The process is easily conveyed through actions and then proclaimed in a more orderly fashion to the audience. With the author speaking to the mentee about

⁶⁰ Basler, "1 Timothy-2 Timothy-Titus," 87.

⁶¹ D. A. Mappes, "The Heresy Paul Opposed in 1 Timothy." *Bibliotheca Sacra* 156, no. 624 (1999): 452-458, accessed March 2013, *New Testament Abstracts*, EBSCOhost, 453.

the commands and instruction it brings the whole church and sphere of influence of the mentee called back to the basics, the word of God. Lawson puts it this way: "In these verses Paul called for preaching that is intensely Word-centered and that comes through on who is deeply Word-absorbed."⁶²

The addressee in Timothy and the author of the letter are the perfect metaphor for the church and the way that it must learn and teach. The young are looking to the body of Christ to educate in a way that is culturally responsive, intellectually appropriate, and sound in doctrine. Every teacher, mentor, instructor, or model can take heed to the model that is presented in 1 Timothy. It is a model of sheer scaffolding and intimacy of a disciple and his pupil that is being disciplined to become more like Father God. Not only do the young need leaders to come forth to teach, but models are needed for the generations to come so that they are able to pass on the torch to teach, preach, and conduct themselves according to the word of God. The church is pleading, as Timothy, and though the church is exercising its authority, the body of Christ must be pruned by the Father when going too far in one extreme.

Conclusions

Mentors and educators have a framework in First Timothy 4 of what, how, and why to educate. Deuteronomy 6 gives the reader the directive given long ago to use this sacred educational discipleship model to love God with all one's heart, soul, and strength. This process must be done with the Holy Spirit's leading and in relationship as intimate

⁶² S. J. Lawson, "The Passion of Biblical Preaching: An Expository Study of 1 Timothy 4:13-16," *Bibliotheca Sacra* 159, no. 633 (2002): 79-95, accessed March 2013, *New Testament Abstracts*, EBSCOhost, 81.

as family. Authority, legacy, and the teaching education must be passed on while both mentor and mentee are benefitting from the learning process to be transformed and pass on love. The mentee must be guarded with truth and extremes must be exposed, to guide the mentee to balance and wholeness. This mentoring relationship founded in love is the educational premise that is needed in the secular academic world today.

The spiritual education trumps any academic warfare and intellectual stimulation now present in our secular educational system. Without this Paul/Timothy mentorship model and Moses' exemplary covenant model to transmit a lesson afresh and in a new way, the intellect and academic prowess can be used for the power of evil. The spirit and intellect must remain reconciled to love. Through this biblical mentoring, guidance will be given to the mentee so that all dimensions of the mentee will be reconciled in unity to Love the Lord our God and character of the mentee will be developed to steward the gifting given. Differentiation must be deliberate and true, and in turn, both parties become what they teach and teach what they have become. Community is built and the foundation of the kingdom of God is manifested on earth through the process of teaching exemplified in the 1 Timothy 4 and the Deuteronomy 6 educational framework.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Introduction

The Historical Foundations is research on the Founder of the Christian Brothers Schools. Saint John Baptist De La Salle is a model of precisely the discipleship model used in 1 Timothy 4 by Paul and Timothy. Saint John Baptist gave all he had and was completely reliant on God, Jesus, and the Holy Spirit. Saint John Baptist's life shows the scaffold of a man who was reconciling all dimensions of his being to be one in his love for the Lord God and in this he was able to pour this experiential knowledge to the educators in community with him. Saint John Baptist De La Salle "assembled a group of young men who were willing, for the glory of God, to commit themselves completely to the human and spiritual education of poor children."¹

St. Robert Catholic School is a context reminiscent of the mission and legacy of de La Salle. De La Salle's mission and life are great examples and can give much guidance and support to the work done by St. Robert' educators. The past ministers who chose to educate others in the way Jesus taught his disciples, are great human resources to be replicated today in new contexts.

De La Salle gave the world a way to create and manifest the Kingdom of God here on earth through spiritual education and discipleship. It is through his example that

¹ John Baptist de La Salle, *Meditations* (Landover, MD: LaSallian Publishers, 1994), 8.

we can see a man living out the mission of Jesus Christ and how this generational blessing has not only sustained the hand of time, but has increased exponentially. The Founder, Saint John De La Salle, wrote *Meditations* and *The Conduct of the Christian Schools*, which are still applicable for educational spheres presently. De La Salle was an expression of Deuteronomy 6 of how one is to love the Lord God with all one's heart, soul, and strength and his teachings an example of First Timothy 4's discipleship and generational authoritative progressive, educational framework.

Saint John Baptist De La Salle will be the focus of this research paper. His books *Meditations*, *The Conduct of the Christian Schools*, and *Explanation of the Method of Interior Prayer*, will be used to describe the context and historical period when Saint John Baptist De La Salle stepped into his calling and changed the national and international educational framework and model for its benefit. Saint John Baptist, for short, is also known as the Founder or De La Salle. These titles for Saint John Baptist De La Salle will be used throughout this research paper.

Saint John Baptist De La Salle's legacy lives on today in the education of many Christian Brothers' schools which are an exemplary example of what, how, and why education can be ameliorated through reconciling the sacred and secular essence of humanity in schools established in impoverished areas. Through De La Salle's example of humility, discipline, and obedience to God, educators are reconciling within themselves the deep desire for purpose and call, while serving the community the Lord has set before them. This man changed the course of history and now educators not only can teach effectively leading students to academic prowess, but molding and loving students with zeal and passion so they may receive the grace of God in their own lives.

In 1950, “Saint John Baptist De La Salle is proclaimed Patron of All Teachers of Youth.”² Saint John Baptist’s journey and life started long before this proclamation and the call on his life is undeniably a story of struggle for the glory of God. In 1651, Saint John Baptist De la Salle was born at Reims and lived at what is called the Hotel de la Cloche, which is surrounded by rich vineyards kept by his mother’s family.³ St. John Baptist was raised in a wealthy family and he knew what he wanted to do early on and pursued these dreams steadfastly. St. John Baptist even “underwent an official ceremony at the age ten to confirm his intention” of choosing priesthood.⁴ Though he was young his determination and faith were the foundation of his life. He knew God had opened doors for him, and he was in turn going to work diligently to continue to follow the call.

Saint John Baptist continued to pursue an education to become a lifelong learner. One of the defining situations in Saint John Baptist’s life was when his parents passed away and he was named “executor of the estate and guardian of the younger children.”⁵ He was the eldest of his six brothers and sisters and at twenty-one, he took over all the finances and care for the estate and family. Though life threw him this curve ball, that could have deterred him from the purpose or from the call on his life, he continued to strive for the goal set before him to love the Lord with all his heart, soul, strength, and mind as a priest. Saint John Baptist attended a seminary in Paris before the death of his

²John Gray, *John Baptist De La Salle Founder, Educator, Saint* (San Francisco, CA: Brothers of the Christian Schools, 2009), 9.

³ Gray, *John Baptist De La Salle Founder, Educator, Saint*, 4.

⁴ Gray, *John Baptist De La Salle Founder, Educator, Saint*, 4.

⁵ Gray, *John Baptist De La Salle Founder, Educator, Saint*, 4.

parents and then as a deacon in 1676, he received his licentiate and a doctorate in 1680.⁶ His example of how to live a life of dedication to the call from God on one's life and still apply one's self to the urgent earthly investment needed for one's family in crisis is admirable and honorary. This patriarch position in his family was the beginning of a deeper relationship with community and raised a great sensitivity in St. John Baptist for those in need.

Saint John Baptist had a divine appointment, that some may call "coincidence," with a man named Adrian Nyel, at the convent of the Sisters of the Child Jesus in April 1679.⁷ Adrian Nyel "was a layman who had worked in Rouen for many years providing schooling for the poor, and a wealthy widow asked Nyel to see about founding a charity school for boys' in Rheim."⁸ De La Salle was interested in this work and began to help teach the teachers in these impoverished schools. Many more schools, like the one in Reims, began to surface through the financial aid of the wealthy humanitarians and donations. De La Salle began to see the teachers in Reims "struggling, lacking leadership, purpose, and training, and he found himself taking increasingly deliberate steps to help this small group of men with their work."⁹ This was quite controversial for a man with his economic and social standing to help those who are needy in such a personal way. Though many of those in affluent arenas during this historical period would help others financially, the need was for an intimate relationship and affirmation for these male

⁶ Gray, *John Baptist De La Salle Founder, Educator, Saint*, 4.

⁷ Gray, *John Baptist De La Salle Founder, Educator, Saint*, 4.

⁸ Gray, *John Baptist De La Salle Founder, Educator, Saint*, 4.

⁹ Gray, *John Baptist De La Salle Founder, Educator, Saint*, 5.

teachers as they battled the poverty stricken society around them, faced with lack of education, support, and resources. St. John Baptist continued supporting these men.

Saint John Baptist continued to encounter persecution, criticism, and judgment at this time for his persistence to help the disadvantaged and in his guidance for those who were engaging in this ministry. When Saint John Baptist chose to open his home to these teachers his “relatives were deeply disturbed, his social class was scandalized, and it was thought he was carrying the Gospel a bit too far. De La Salle could not shake the conviction that he was doing something in accordance with God’s will for him.”¹⁰ The residence became known as the “the cradle of the Institute” and where these educators “first began to call themselves ‘Brothers.’”¹¹ This opposition was a microcosm of how France was establishing a perception of state and religion, and status quota. It had become a time in history where prestige and wealth were the main concern for church and state.

Saint John Baptist’s humility of position and social standing was not only considered abnormal, but it intimidated others and made them feel angry that someone was stepping out of their so-called “rank.” It is explained as the “Middle Ages truly ended and the age of commerce and science began, the bourgeoisie were beginning to exercise more influence, partly because social influence was beginning to become based more and more on money rather than sheer status.”¹² Saint John Baptist gave up the status and wealth for the call on his life to educate the poor. The Holy Spirit continued to lead Saint John Baptist and “in 1683, he resigned his position as canon at the cathedral and in

¹⁰ Gray, *John Baptist De La Salle Founder, Educator, Saint*, 5.

¹¹ Gray, *John Baptist De La Salle Founder, Educator, Saint*, 7.

¹² Gray, *John Baptist De La Salle Founder, Educator, Saint*, 7.

the winter of 1683-1684 he gave away all that he had to feed the poor during a particularly severe famine in Reims. Thus he joined his Brothers in true poverty, and broke down the barrier that separated him from them.”¹³

Through this action, the representation of Jesus Christ was obvious to the world. As Christ came down as perfection to earth to love us, this was the way that Saint John Baptist chose to live and give all that he had for those who could not yet advocate for themselves. He was the bridge for their success academically and continued spiritually strengthening lessons for the male teachers. Saint John Baptist was an incredible influence to any man who wanted to give his life to service and faith depending solely on God’s will and grace.

Saint John Baptist and the Brothers began as a grassroots community and De La Salle led with this pioneering spirit to remain simple and free of institutionalized pressure or societal influence. The will of God and leading of the Holy Spirit were to be the guiding factors as the Christian Brothers schools spread nationally and then internationally. Even as the archbishop of Reims offered support contingent on the Brothers remaining in that diocese, La Salle saw the need to stay free from this proprietor segregation.¹⁴ Through this decision, the ability for the Christian Brothers Schools to continue to multiply exists even to this day with the mission, “Enter to Learn, Leave to Serve.” Since they were not connected to a diocese, they were free agents in respects to where they could teach, serve, and love in the world.

As the Brothers expanded the Christian schools throughout Paris, De La Salle continued to mentor while he “spent time writing various texts, both for the schools and

¹³ Gray, *John Baptist De La Salle Founder, Educator, Saint*, 8.

¹⁴ Gray, *John Baptist De La Salle Founder, Educator, Saint*, 8.

for the Brothers, including everything from a student's reading text on politeness and decorum to a detailed method for the Brothers' interior prayer."¹⁵ These writings are still used as primary sources for La Sallian educators in Christian Brother Schools today. Three of the most popularly read and applied to the education of these educators and schools are *Meditations*, *The Conduct of the Christian Schools*, and *Explanation of the Method of Interior Prayer*.

Meditations, is a collaboration of the newest translation of the original meditations written by De La Salle. The introduction describes the times before and during the life and ministry of Saint John Baptist De La Salle. De La Salle began the Institute for impoverished boys in Reims, France. The commentary of the times was that France "after 40 years of civil wars the social structure was riddled with the worst of disorders and the practice of religion had become increasingly abandoned."¹⁶ Many people of that time were taking advantage of the religious ties to gain wealth and prosperity. Religion had become impersonal and extremely political. It is explained in this way that "there was every sort of intrigue and complicity to maintain privilege and gain promotions to higher status and greater financial benefit."¹⁷ People were placed in religious positions and "a worldly priestly clergy was created, persons incapable of performing worthy priestly functions, persons whose main preoccupation was to increase their revenue."¹⁸ St. John Baptist did not fit into this mold or blasphemy of true religion.

¹⁵ Gray, *John Baptist De La Salle Founder, Educator, Saint*, 9.

¹⁶ John Baptist de La Salle, *Meditations*, 3.

¹⁷ John Baptist de La Salle, *Meditations*, 4.

¹⁸ John Baptist de La Salle, *Meditations*, 5.

He needed to step out of the diocese at the time to accomplish the vision the Lord had given for education.

A spirit of religion without the personal relationship to God arose. Money was the chosen god for many of these upper class clergy and “a true and profound interior spirit was not generally considered fundamental to the Christian life.”¹⁹ Many groups were the shining hope for true religion like the Capuchins, Carthusians, Jesuits, and Carmelites in France.²⁰ Then the pendulum swung back and the seventeenth century for France was deemed the “golden age of spirituality.”²¹ The country could return back to God’s will.

The history Saint John’s childhood is significant to the movement. St John Baptist De La Salle’s life began in 1651. At eleven, Saint John Baptist “was already aspiring to the priesthood.”²² He went to some of the finest schools in France and in Paris studied for a doctorate of theology. The wealth of his family set his education up for success though he later gave up this prestige, served the poor, and “assembled a group of young men who were willing for the glory of God to commit themselves completely to the human and spiritual education of poor children.”²³ His meditations were written to give direction and instruction to these young men to be educated to then educate others.

De La Salle’s ideas were innovative which included small group work, French as the primary teaching language not Latin, and strong discipline were an excellent way to

¹⁹ John Baptist de La Salle, *Meditations*, 5.

²⁰ John Baptist de La Salle, *Meditations*, 6.

²¹ John Baptist de La Salle, *Meditations*, 7.

²² John Baptist de La Salle, *Meditations*, 8.

²³ John Baptist de La Salle, *Meditations*, 8.

educate those who were in poverty.²⁴ De La Salle thought the “spiritual formation of the teachers was uppermost in preparing them for their work with the children. To achieve this formation, he wrote rules to guide them and meditations to teach them principal themes of spirituality for a Christian educator.”²⁵ With this brief history, the *Meditations* and *The Conduct of the Christian Schools*, written by De La Salle and later translated for the benefit of educators will be explored.

The Christian Schools were desirable, but ingenious for the time period. The schools were places of “order and focus,” and “appropriate studies” for where the student was academically, “a community of stable and competent teachers,” “gospel values,” “love for students,” and respectful and realistic assessment “pedagogy.”²⁶ De La Salle had a Father’s heart and encouraged the Brothers to teach from love and not solely intellect. The intellectual and spiritual reconciliation was encouraged in the being of educators and students. De La Salle “revealed that teaching has a religious as well as a human dimension and that divine love is at the heart of all teaching.”²⁷ The divide is sewed together by the equity and call to love those students in impoverished areas who many times were and are forgotten or not educated to the utmost. De La Salle created a framework for this mission and ministry to be created and to continue to be recreated as necessary. De La Salle’s mentorship was quite apostolic in nature and spread in the years to come throughout the nation.

²⁴ John Baptist de La Salle, *Meditations*, 8.

²⁵ John Baptist de La Salle, *Meditations*, 9.

²⁶ Gray, *John Baptist De La Salle Founder, Educator, Saint*, 19.

²⁷ Gray, *John Baptist De La Salle Founder, Educator, Saint*, 20

De La Salle wrote in *The Conduct of the Christian Schools*, “to perfect those who are committed to our care, we must act toward them in a manner at the same time both gentle and firm. Many, however, are obliged to admit--or they show by their behavior toward those confided in their care--that they do not see how these two things can easily be joined in practice.”²⁸ The example of this is the true lion and lamb, Jesus Christ. De La Salle’s conduct for and toward the Brothers and the schools was drawn from the model of Jesus Christ. He spoke from these abstract variances to the much defined particulars of teaching. De La Salle wrote about the conduct of seating of the students, school officers in classrooms, and even about absences and snacks. The practical was addressed strategically and the overarching themes of discipline, love, and zeal ring true in the La Sallian approach to teaching.

Another innovative discovery in La Sallian education was the use of practical curriculum, lessons in French, small group instruction not one-on-one only through whole class involvement, intensive training for teachers, free education, psychological observations, and teaching the students how to act in the greater society other than that which they had grown up in.²⁹ These practices were revolutionary when they were initiated in the Christian Schools and education centers are still using these practices successfully.

Saint John Baptist de La Salle wrote, “The spirit of this Institute is first, a spirit of faith, which should induce those who compose it not to look on anything but with the

²⁸ John Baptist de La Salle, *The Conduct of the Christian Schools* (Landover, MD: LaSallian, 1996), 135.

²⁹ John Baptist de La Salle, *The Conduct*, 22-23.

eyes of faith, not to do anything but in view of God, and to attribute all to God.”³⁰ I am in agreement with this statement that all education must be rooted in faith of God. This is the most important element in teaching for through faith all things are possible. De La Salle goes on to state, “The spirit of their institute consists in an ardent zeal for the instruction of children and for bringing them up in the fear of God.”³¹ A passion that should lie in the educator, for there is a powerful call to bring children into God’s presence as they learn in the natural. The zealous power of God can ignite within the educator and then will overflow onto the students.

The unity of the spiritual vocation and the educational professional work is at the heart of De La Salle’s labor and ministry. Reconciling the sacred and secular is seamless through his teachings of what, how, and why to educate the poor. He encouraged his mentees and brothers that they would “never achieve your salvation more surely, nor acquire greater perfection, than by fulfilling well the duties of your profession, provided you do so with the view of God’s will.”³² The teachers found purpose in educating and the students were able to learn in a way they would not be able to without these servants of Christ offering their lives to educating the poor.

Those reading his meditations, reflections, and letters understand that through the Brother’s professional endeavors the Brothers were more developed in their spiritual journey of salvation. The process of educating their students then is also bringing about a spiritual relationship to God to ensure that they are in God’s will while teaching. To de

³⁰ John Baptist de La Salle, *Meditations* , 19.

³¹ John Baptist de La Salle, *Meditations* , 20.

³² John Baptist de La Salle, *Meditations* , 27.

La Salle, Church and State went together hand in hand for a spiritual educator. He insisted that his fellow colleagues instruction “will procure the good of the Church by making them true Christians and docile to the truths of faith and the maxims of the Gospel. You will procure the good of the state by teaching them how to read and write, and everything else that pertains to your ministry in regard to exterior things.”³³ These educators had a secular ministry. It is a wonderful mystery to see how these men educated the poor, which brought about both the betterment of the state through the Kingdom of God being released in their students through the teacher’s mentoring and educating. A free flowing unity of the Church and State exists, in a positive respect, for the secular is elevated through the establishment of the spiritual education.

Through the meditations of all the Sundays of the year, principal feasts of the year, and the time of retreat, De La Salle connects weekly the Sunday readings to the life of these educators for both their spiritual and professional development. These young men were mentored by De La Salle and then were able to learn and teach as He did for them. All of these meditations could be explored and discussed in depth because the insight in which De La Salle brings from the scripture, but only a few will be analyzed to portray the themes of De La Salle’s educational points. In the brief history above, De La Salle created an educational Institute that was rooted in faith, discipline, and zeal.

These three distinct pillars combated the corruption of religion of the time, the lack of relationship and intimacy with God, and the greed of upper class stuck in complacency and their desire for financial gain. The second Sunday after the Feast of the Kings is explained as Mary’s and the servants’ obedience to Jesus and how this is a

³³ John Baptist de La Salle, *Meditations*, 28.

precursor for a miracle. The time and “exactitude”³⁴ of the obedience of the disciples is emphasized and then related to necessity of the Brothers to also have this same obedience to God and those superior to them. This story is one of many that De La Salle uses as a promotion of the crucial significance of discipline and obedience. The conduct of the educator is critically important to the work that the Lord has laid before him.

De La Salle wrote, *The Conduct of the Christian Schools*, showing this concept of obedience with great faith laid a foundation for the educational strategic plan of the Institute. Faith and obedience paired together were the formula for great success academically and deep spiritual awareness. This is again conveyed in the meditation on the centurion having faith that Jesus only had to speak and his child would be saved. De La Salle reiterates to his colleagues that faith “is the only motive that will free your obedience from all human considerations.”³⁵ Obedience and faith were fundamental virtues of an excellent educator and lover of God.

De La Salle also wrote that “this simple view of faith leads obedient persons to transcend themselves and to see only God where often he is not apparent, and leave aside all the sentiment that human nature might suggest.”³⁶ It is a perspective of life through a kingdom mindset that goes beyond the natural experience. Many of the students were from middle class working families or impoverished family homes where no one was there to help educate these students. This faith perspective brought about hope and truth to the harsh reality of their lives. Good Friday and Holy Saturday meditations were about

³⁴ John Baptist de La Salle, *Meditations*, 50.

³⁵ John Baptist de La Salle, *Meditations*, 52.

³⁶ John Baptist de La Salle, *Meditations*, 52.

the sufferings that students and educators endured, but reiterated that Christ endured the most.

De La Salle wrote, “To the heart of Jesus and to draw from there into your own heart sentiment of truly Christian patience of entire resignation of perfect conformity to God’s will and the courage which will lead you to seek opportunities to suffer.”³⁷ De La Salle chose to give his status of wealth and finances to help and educate the poor. All the other male instructors did the same in mission to love and serve through educating the poor in France. It is such a triumph in the Kingdom, but such a hard task to seek out “opportunities to suffer.”³⁸ To a selfish world this is incredibly hard to comprehend or fathom. God’s will trumped all other opportunities in the world to these educators of La Sallian instruction.

Humility and sacramental sanctity were also highlighted in this book of *Meditations*. As John was a voice in the desert, De La Salle believed that the voice of the instructor was to lead the students to God. They were a voice, not the Voice. He reminded the male instructors to “not be content, therefore to read and to learn from others what you must teach your pupils. Pray God impress all these truths.”³⁹ God is their master teacher and His truth is to be taught above all. Revelation from above is the best curriculum. As the educators humbled themselves, Jesus was able to give them the strength and wisdom to believe and teach. De La Salle wrote, “beg Jesus Christ living in you to make up for your powerlessness and to prepare you, and to make thanksgiving in

³⁷ John Baptist de La Salle, *Meditations*, 84.

³⁸ John Baptist de La Salle, *Meditations*, 84.

³⁹ John Baptist de La Salle, *Meditations*, 39.

you and for you.”⁴⁰ Educating the poor can be taxing on one’s spirit without the Spirit of Christ within and about. These men were called to draw from Jesus Christ, for without Him, they had nothing to give.

Jesus Christ’s humility was shown through his coming to earth “since he was incapable of sin, Jesus Christ was in no way subject to it”⁴¹ but still came in human form to engage in the human journey and experience. Though many wealthy children were educated, a wealthy man came to teach those who they could have ignored and disregarded but they all chose, as Christ, to surround themselves with those who the Lord asked them to serve. It was a humble act of obedience. This is their communion with Christ, not only through the sacraments, but also in their holy work of educating their students. The sacrament of communion was explored in the application of the instructors’ lives to their work. The communion the instructor experienced with God, made them capable to engage their students in this co-laboring with Christ. The instructors and/or Brothers were unified in mission and calling on their lives.

The Brothers were instructed to interior prayer in their daily lives. De La Salle wrote the *Explanation of the Method of Interior Prayer*, as a support for this deep necessity in the work of these teachers’ mission to serve, educate, and love the poor. De La Salle spoke to prayer as it was as natural as breathing and with discipline and practice could be centered on Christ in the inner being of man. De La Salle wrote, “Preparation is needed for prayer. To pray we must step out of the normal routine and strive for a state of ‘collectedness,’ a spiritual condition made possible because God turns to us and is

⁴⁰ John Baptist de La Salle, *Meditations*, 120.

⁴¹ John Baptist de La Salle, *Meditations*, 174.

already present to us.”⁴² God is with us and this was constantly reiterated to the students and the teachers.

Even in the classrooms the bell ringer would have the class say, “Let us remember we are in the holy presence of God” on the hour.⁴³ The purity of devotion and meditative prayer was thoroughly inspiring and deep to the community of believers who observed this kind of faith and service. De La Salle knew that the divine and secular were connected for he wrote, “The authenticity of interior prayer is judged by what happens when we leave interior prayer.”⁴⁴ It is in the quiet places with God in prayer that dictates how the environment around a person will be changed from the peace and transformation that went on within the person during that constant state of prayer.

Conclusions

St. John Baptist De La Salle’s educational practices were revolutionary for his time. Much has been documented about the writings and meditations of the Founder, Saint John Baptist De La Salle, and these principles and disciplines are so far reaching for the present education system. Obedience to God and superiors, humility, community with God and others, while living and serving in faith is the highest call for an educator. De La Salle was extremely original and innovative in reconciling the secular impoverished education of the poor to the sacred word of God through a group of young male instructors’ willingness to love and be obedient in faith. This determination and humility

⁴² John Baptist de La Salle, *Explanation of the Method of Interior Prayer* (Landover, MD: LaSallian, 1995), 7.

⁴³ John Baptist de La Salle, *The Conduct*, 173.

⁴⁴ John Baptist de La Salle, *The Conduct*, 13.

led to a transformation in the system, which carries on today and is used in education internationally. De La Salle wanted these teachers “to discover their spiritual, charismatic identity in the very roots of their calling, which is the ultimate purpose of their lives.”⁴⁵ My prayer is that the educators at St. Robert School heed the purpose of their own lives, as true educators who love the Lord with all their heart, soul, and strength. Live Jesus in our hearts, forever.

⁴⁵ John Baptist de La Salle, *Meditations*, 415.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Introduction

The theological foundations speak to the theology of the Trinity. In the Trinitarian nature, humanity is created in the image of God and to fulfill the command to love the Lord with all our heart, soul, and strength believers must express this unity within themselves. A harmonious diversity exists within the Trinity in that the “persons” of God, Jesus, and the Holy Spirit are integrated in freedom to be a distinct “persons” yet unified in one identity purposed to be and express love. In order for a human to love completely and in the highest form, all distinct dimensions of one’s being must be reconciled to one another as the Trinity is reconciled within itself. Dissonance cannot exist between one’s heart, soul, strength, or mind. All must be in submission to love the Lord God to glorify the Holy Trinity. The greatest way to show the Trinity to the world is through being unified in one’s self and not divided in one’s love whether it be in one’s spirit, soul (physical being or actions), mind (thoughts), or strength. The numerous dimensions of human beings are not created to be divided but spirit, body, and intellect are meant to be one as the Father, Son, and Holy Spirit are One.

In the context of St. Robert School, the Holy Spirit is the part of the Trinity that has been less expressed, habituated, and fostered. The Holy Spirit is spoken about and prayed to in rote prayers in the classrooms, but the Holy Spirit is not called upon in

expectation of presence and power. This “person” of that image of God in which humans were created, is being neglected and not able to display its fullest capacity to love the Lord God. The Trinity is a reflection of not only the relational blueprint of Godly relationships in the body of Christ, but the Holy Trinity shows the way the dimensions of our being need to be related to one another so that believers are one with themselves in mission, purpose, and action.

This reconciliation of spirit and intellect, also coined by the phrase “sacred and secular,” is the main concern for this research project. This researcher in this action research herself has dealt with the overemphasis of one dimension of self and de-emphasized the growth and prosperity of the other dimensions of the human being which is documented in her spiritual autobiography and synergy. This is found to be a microcosm of the denominational division, which displays the common overemphasizing of one person of the Trinity and seems to dismiss those other persons in the Trinity leaving negligence in the completion of loving the Lord God with all your heart, soul, and strength. It is in hearing the voice of God personally that the participant could experience the Holy Spirit in all denomination arenas and create from the love of the Lord God with all her heart, soul, and strength.

Moses uses this command to reiterate the purpose for man’s livelihood and what humanity was created in the image of God to reveal; the unified, unalterable Holy Trinity. The image of the Trinity in which humanity was created is the main source humanity has to emulate as triune beings. When a believer is closed to one person of the Trinity, the full expression of God is not revealed through them for one dimension of their own being is silenced and dormant. The heart, soul, and strength of humans is given to manifest

those persons of the Holy Trinity within human beings. To remember fully and love the Lord God, all these dimensions in unity have to maintain a voice that is strengthened through creation and expression of what is heard from God.

In theory, much research has been done on the Trinity and how as triune beings any disequilibrium within humans can lead to much distress, depression, and medical issues. Historians analyzing Holy Scripture have written about hearing the voice of God, and this being an element of discipleship needed by humans to be in unity with the Holy Trinity. In hearing the voice of God, the discipleship is occurring between God and his children, which in turn, can be used to make disciples of Jesus here on earth. In other disciplines, the theory of art (prophetic) has an impact on children and this can be overlapped to prophetic art lessons also. These peak experiences of creation are higher order skills developed by students and clearly connect to self-actualization and mental health spheres. The theoretical section in chapter five highlights resources used to show what is already known and concluded about hearing the voice of God, prophetic art, and training educators to spiritually educate students.

This chapter will discuss and analyze the theological perspective of the doctrine of the Trinity as a foundation for the church's progressive movement to reconcile the intellect, spirit, and physical dimensions of humanity. Humanity has the great capacity to reflect the image of God or deny this deep seeded image within him/her. This chapter will further explore the rich heritage of humanity's ability to either manifest the mystery and unity of the Holy Trinity or simply magnify one distinct aspect of one's being or dimension of the Holy Trinity with denial of the others.

Alister E. McGrath explained this mystery in the statement, “Scripture bears witness to a God who demands to be understood in a Trinitarian manner.”¹ The Trinitarian understanding of God gives a greater glimpse into who God is and the depth of our own character, purpose, and identity as triune beings. Only one God exists and no disunity can be found in the nature or essence of God. For in examining the theological perspective of the Holy Trinity, “the doctrine of the Trinity has never been seen as compromising or contradicting the unity of God.”² The Trinity of God, Jesus Christ, and the Holy Spirit are One God. It is through this lens of belief and insight of the triune God that the body of Christ will envision and ascertain their true call and destiny. Richard Lints states, “The image (humankind) finds its *telos* in the honoring relationship to the original (God the creator).”³ The *telos* or purpose of humanity is the relationship with the Holy Trinity. The church is defined as the body of Christ in which these two terms “church” and “body of Christ” will be used interchangeably in reference to the believers of God, Christ, and the Holy Spirit.

Khalid Anatolios writes, “What is at stake in the search for the image of the Trinity in human consciousness is not so much an *objective knowledge* of the structure of the Triune God but rather an intelligible point of reference that would enable the reader to

¹ Alister E. McGrath, *Christian Theology: An Introduction* (Chichester, UK: Wiley-Blackwell, 2011), 239.

² McGrath, *Christian Theology*, 237.

³ Richard Lints, Michael Scott Horton, and Mark R. Talbot, eds., *Personal Identity in Theological Perspective* (Grand Rapids, MI: Eerdmans, 2006), 209.

refer herself to the Triune God.”⁴ To understand the Trinity is not solely an intellectual endeavor, but a heart endeavor occurring through the means and pathway of love. Humanity has a desire to connect to which that it was created. Brill writes further about Augustine’s writings that “is not that the vision of the triadic structure of human consciousness encapsulates or objectively reproduces the vision of the triadic God, but rather that the former vision, when informed and enabled by a life of faith in Christ, stimulates and orients the gaze that seeks the Triune God.”⁵ In this gaze is when humanity is transformed in its rightful image of the One it seeks. The focus does not begin in our intellectual dimension, but in the alignment of the vision of God that searches for the Trinity. The trinity is the blueprint and God’s vision created in us gives us the ability to create and see the Trinity.

The theology of the Trinity is based on belief that God is made of three “personas”⁶ or persons; God, Jesus Christ, and the Holy Spirit. Tertullian deemed the name “persona” meaning “a mask” from the Greek word *hypostasis*.⁷ This has been widely accepted even though much debate has gone into the belief that the three “personas” of God are all one “essence” or “substance.”⁸ This “substance” is what the three persons of the Trinity have in common” and “it expresses their common

⁴ Khaled Anatolios, “Divine Semiotics and the Way to the Triune God in Augustine’s *De Trinitate*,” *God in Early Christian Thought: Essays in Memory of Lloyd G. Patterson*, Supplements to *Vigiliae Christianae*, vol. 94, Andrew B. McGowan, Brian E. Daley S.J. & Timothy J. Gaden, (eds.), (Leiden, NE: Brill, 2009), 182.

⁵ Anatolios, “Divine Semiotics,” 192.

⁶ McGrath, *Christian Theology*, 239.

⁷ McGrath, *Christian Theology*, 239.

⁸ McGrath, *Christian Theology*, 240.

foundational unity, despite their outward appearance of diversity.”⁹ God, Jesus Christ, and the Holy Spirit have distinct functions and the “roles exercised by the three persons of the Trinity are not interchangeable.”¹⁰ It is critical that these truths of the doctrine of the Trinity are received and internalized in furthering the discussion on the Trinity.

The unity of the Trinity is the essential component of the image in which man was created. It is in this unique integration of “persons” which unfolds the essence of what, how, and why man is created. Three specific roles or personas exist, and these are the make-up of one God. It is important to seek out and understand the Triune God though “human consciousness falls short of the Triune God.”¹¹ Humanity will never be the Trinity, for our humanity is sinful and flawed, but humans can continually be refreshed and transformed into this image of the Holy Trinity. Tom Smail writes, “The basic structure of human life reflects the basic structure of the Trinitarian life of God.”¹² Our innate make-up and blueprint created in the image of God has the potential to be continually conformed to be more like the Lord God through Jesus Christ by the power of the Holy Spirit.

These three “personas” of the Trinity are self-evident in each human being. For every man is created in the image of God and in this image, humans are thus triune beings. Genesis 1:26 reads, “Then God said, ‘Let us make mankind in our image, in our

⁹ McGrath, *Christian Theology*, 240.

¹⁰ Andreas J. Köstenberger and Scott R. Swain, *Father, Son, and Spirit: the Trinity and John's Gospel*, New Studies in Biblical Theology, vol. 24, (Nottingham, UK: Apollos, 2008), 155.

¹¹ Anatolios, “Divine Semiotics,” 192.

¹² Thomas Allan Smail, *Like Father, Like Son: The Trinity Imaged in Our Humanity* (Grand Rapids, MI: Eerdmans, 2006), 153.

likeness.”¹³ Biblically, if God is a triune being and mankind is created in God’s image, then man shares in this Trinitarian nature. Within each human exists a triune being of heart, soul, and strength. A spirit, soul, and body of each individual has been created by and in the image of the Creator God. Dr. Muffs, the teacher at The Jewish Theological Seminary of America, puts it this way that God, “this complicated, psychological being, this image in whose likeness man was created, becomes the model for the humanization of man.”¹⁴ This model from which humanity was created is the source of existence. It is crucial that one does not speak of the “human being as image of God without taking note of God’s original aim with the creation of the human.”

The purpose of human and the intention behind creating humanity in God’s image is critical to this discussion. Though mankind is made of unique individuals, all humans have the capacity to be united within themselves in this Trinitarian nature. Bellinger used Martin Luther, Jr.’s speech on the theme of “The Three Dimensions of a Complete Life” in writing that “negatively put, when one or more of these dimensions is stunted or warped in a person’s life, there is diminishment of the soul.”¹⁵ All dimensions must excel and be given a voice to unify in the purpose to love God, oneself, and others.

Kierkegaard’s thoughts were summarized to the world being described as a “creative activity of God.”¹⁶ This voicing of the Triune dimensions of humanity ties into

¹³ Genesis 1:26 (NIV).

¹⁴ Yochanan Muffs, *The Personhood of God: Biblical Theology, Human Faith, and the Divine Image* (Woodstock, VT: Jewish Lights), 100.

¹⁵ Charles K. Bellinger, *The Trinitarian Self: The Key to the Puzzle of Violence*, Princeton Theological Monograph Series, vol. 88 (Eugene, OR: Pickwick, 2008), 7.

¹⁶ Bellinger, *The Trinitarian Self*, 18.

other of Kierkegaard's thoughts. "He took it very seriously the fundamental biblical theme that God creates the universe through speech"¹⁷ and how the "human soul is the unique place in all of nature where the voice of God can be heard and responded to consciously."¹⁸ Hearing the voice of God is crucial and foundational to having a united spirit, soul, and body. True hearing is in understanding and hearing God through Jesus Christ and by the power of the Holy Spirit.

The integration of the three "persons" of the Trinity is present in hearing God. Within the Scripture, even when hearing the voice of God, "each prophet, in his own style, captures different aspects of the divine person"¹⁹ of God. Humans exemplify aspects of God. Intimacy with the Lord God is accelerated through hearing, knowing, and celebrating the Holy Trinity. For "to claim that the Trinity is our Scripture Principle is to confess that the supreme authority in the church is the triune God speaking in the Scriptures."²⁰ This intimate relationship through the word of God is a bond of love to the Lord God. The Holy Trinity is the foundation for even "the doctrine of Scripture, therefore, has both its genesis and terminus in the doctrine of the Trinity."²¹ Believers are to love the Lord God in intimacy and identity.

The greatest commandment found in Deuteronomy 6:5 makes this apparent, "Love the Lord with all your heart, with all your soul and with all your strength."²² This

¹⁷ Bellinger, *The Trinitarian Self*, 18.

¹⁸ Bellinger, *The Trinitarian Self*, 18.

¹⁹ Muffs, *The Personhood of God*, 97.

²⁰ Daniel J. Treier and David Lauber, eds., *Trinitarian Theology for the Church: Scripture, Community, Worship* (Downers Grove, IL: IVP Academic, 2009), 76.

²¹ Treier and Lauber, *Trinitarian Theology*, 76.

²² Deuteronomy 6:5 (NIV).

fierce command is to truly love God, and to do so this love must be expressed holistically. Love for the Lord God cannot be divided within one's self in true, authentic love for God. God is love and God cannot be divided, and hence to love the Lord God one's love cannot be divided to only be expressed through one part of our being. One's love of God should permeate through and in every facet of one's identity and life. Bellinger wrote of Mark 12:28-30, which reiterates the commandment in Deuteronomy 6, that "Jesus was laying out for us the three dimensions of reality: God, others, and the self. These are the three loves that constitute the core of healthy and balanced human existence."²³

Subsequent this command, Deuteronomy 6:4 states, "The Lord our God, the Lord is one."²⁴ The unity of the Lord is reiterated in this passage before instructing the body of Christ on precisely this same unity necessary for mankind to engage in intimacy with the Lord God in peace and complete harmony. By knowing the essence of God, the body of Christ, can know who to reflect and how to emanate this Trinitarian nature. Believers have an image to reflect from whom they already are created from and in this image. It becomes natural for believers to reflect the image of God, for mankind was created from this similar likeness.

Even in the sacraments lead humanity to the Holy Trinity. For example, "baptism initiates the Christian and indeed the church into the life of the triune God."²⁵ The point was brought forth by this reading that many times in the sacraments there is "minimal

²³ Bellinger, *The Trinitarian Self*, 6.

²⁴ Deuteronomy 6:4 (NIV)

²⁵ Treier and Lauber, *Trinitarian Theology*, 198.

reference to the ministry of the Spirit.”²⁶ God and Jesus are recognized and given recognition but many times the Holy Spirit is left out of the equation in the sacramental acts. It is crucial that “make explicit that through baptism we are entering into the work of Christ, offered to the Father, and that we enter into this fellowship through the ministry of the Spirit.”²⁷ This life of sacraments in the Triune God is what the disciples experienced and practiced. For “the disciples themselves are shown to be taken into the unity and love of the Father, Son, and Spirit as they carry out their mission.”²⁸ It is in the Triune God that all humanity can carry out their own mission given to them by the Holy Trinity, which the disciples were great examples of this faith, hope, and love.

Much theological debate and intellectual warfare has been waged in an effort to understand this Trinitarian mystery and how to conceptualize the theology of the Trinity in comprehensible terms. Augustine highlighted this point when he coined the phrase, “*Si comprehendis, non est Deus*.”²⁹ McGrath writes the meaning “If you can get your mind around it, it cannot be God.”³⁰ The Trinity is a mystery of faith and to say everything can be comprehended about a mystery would negate its definition as a mystery.

Through this process of conceptualization the Holy Spirit reveals much about the Trinity, but no one will ever completely understand the depth of intricacy of the mystery or it would no longer be a mystery. In the *Reading John with St. Thomas Aquinas* the analysis is so extensive and concrete because “the speculative doctrine of the Trinity is

²⁶ Treier and Lauber, *Trinitarian Theology*, 198.

²⁷ Treier and Lauber, *Trinitarian Theology*, 198.

²⁸ Andreas J. Köstenberger and Scott R. Swain, *New Studies in Biblical Theology*, vol. 24, *Father, Son, and Spirit: The Trinity and John's Gospel* (Nottingham, UK: Apollos, 2008), 106.

²⁹ McGrath, *Christian Theology*, 235.

³⁰ McGrath, *Christian Theology*, 235.

one with the reading of the biblical text and, put to the service of the intelligence of Scripture, it does not look for anything else than the manifestation of the deep sense of the Gospel.”³¹ Through this research rooted in the Gospel the truth will be apparent. It is important to have this unified perception of the information set forth to discuss.

Many names were given to the Trinity in the Old Testament. These include Wisdom, Word of God, and Spirit of God, of which these “three major ‘personifications’ of God can be discerned within its pages which naturally lead on to the Christian doctrine of the Trinity.”³² A feminist perspective probed to use the terms of Creator, Redeemer, or Sustainer, which are considered “non-gendered alternatives.”³³ Coakley was a leader in this new perspective of power balance and a recurrence of the conceived notion of how to perceive the Trinity without the political imbalance and associations.³⁴ Though Coakley created a framework to shift the paradigm of predominantly a male perception of the Trinity, the denominational divide ensued. People have been trying to define and describe the Trinity for years, but this is a tangent that we cannot get hung up on. God, Jesus Christ, and the Holy Spirit are proper nouns when all other terms are just adjectives disguised as names for the Trinity. Even now we try to put on names for the Trinity by casting the overemphasis through a denominational divide and approach.

Broadly speaking, Christians are divided into three main groups: Catholics consumed with God the Father, Protestants who excel in the promotion of Jesus Christ as

³¹ Michael Dauphinais and Matthew Levering, eds., *Reading John with St. Thomas Aquinas: Theological Exegesis and Speculative Theology* (Washington, D.C.: Catholic University of America Press, 2005), 61.

³² McGrath, *Christian Theology*, 238.

³³ McGrath, *Christian Theology*, 260.

³⁴ McGrath, *Christian Theology*, 260.

a friend and sonship relationship, while the uprising of the charismatic movements has initiated the depth of focus on the Holy Spirit. The body of Christ has not only become divided into three separate “religions,” but this has caused a division within the individual believers who seem to only project and foster their faith in one “persona” of the Trinity. Bellinger writes that “another refraction of the dimensions is seen in what is an admittedly oversimplified view of the main branches of Christianity.”³⁵ With this unbalanced approach believers immerse themselves in one arena that speaks of, to, and about one person of the Trinity.

As a body of Christ, His church, has severed the conglomerate of the unified triune being in their own lives. They have created three distinct parts of the Trinity into “churches” instead of being unified or reconciled within themselves with all parts of the Trinity in worship and identity. This denominations unification will manifest when every group recognizes and engages with the entire trinity. The multi-generational divide will also be non-existent since these denominational divides came with certain generations seeking truth and love in their distinct existence and time. The “churches” birthed from the one church will be reunited with that from which it came as each individual reunites the dimension of one self to the Trinitarian God.

This denominational division causes believers to deemphasize or divide a dimension/s of one’s own triune being; heart, soul, or body. It is found in many of these churches today only one “person” of the Trinity is prayed to and sought after by the believer for relationship and in worship. The church is to be one and this is “human unity

³⁵ Bellinger, *The Trinitarian Self*, 9.

in the Church is a participation in the divine unity of the Trinity”³⁶ which is written about in the book, *Reading John with St. Thomas of Aquinas*. The body of Christ has cut off a crucial unity within themselves through this one dimensional worship and relationship that hinders them from understanding and loving the Lord God, the Trinity.

Barth was one of the main contributors to the twentieth century revival in the “doctrine of revelation” of the Trinity.³⁷ This is crucial for through this revelatory position, which God sustains intrinsically, believers are able to understand themselves and engage in self- revelation.³⁸ It is through this knowledge of God, Jesus Christ, and the Holy Spirit that the body of Christ can know themselves and their own identity. The purpose and plan God intended for mankind is shown through the revelation of the Trinity. The new creation (Paul speaks of) is the reconciled self in which all parts of him/herself are a triune being in unison to love.

Cappadocians added to this vast discussion that there is “no subordination” and all persons of the Trinity are mutually significant and of value.³⁹ Today’s churches and triad of the Catholic, Protestant, and Charismatic dissension is in direct contrast to this belief. Most places of worship and sacramental activity have magnified one “persona” and continue to neglect the other two parts of the Trinity. This makes an individual believer also start to manifest solely that part of their “being” and dismiss the other two major parts of their identity, the Trinitarian essence of divinely created beings. This is the importance of the claim, which the Cappadocian followers emphasized. Believers can use

³⁶ Dauphinais and Levering, *Reading John*, 37.

³⁷ McGrath, *Christian Theology*, 252.

³⁸ McGrath, *Christian Theology*, 253.

³⁹ McGrath, *Christian Theology*, 250.

this principle to emphasize love for the Lord in all dimensions of their being. When this occurs and all tri-unified dimensions are in harmony in love for the Lord our God, then our denominational divide will be reunified. The biblical process of being “ambassadors of reconciliation” is that one becomes a new creation, is reconciled to God, and then loving others so that they too can be reconciled to God through Jesus Christ in the Holy Spirit.

The epitome of the Christian walk and Trinitarian nature is to “worship the Father, through the Son in the Holy Spirit.”⁴⁰ The persons of the Trinity are worshiped and loved simultaneously through all dimensions. Augustine spoke to the idea that humanity is created in the “image of the Trinity.”⁴¹ Augustine’s ideas resonate in the understanding that humans are triune beings glorifying and loving a triune God. Augustine identifies the son with “wisdom,” and identifies the Spirit with the “love that unites the Father and the Son.”⁴² His ideas were quite innovative and can be used as a foundation for the necessity of reconciling the heart, soul, and strength of the human. Augustine “places power over reason” and this was controversial to the pre-Christian tradition of the time.⁴³ Augustine proclaimed the triad of man in three divine persons: God the Father (capacity, creation power, and existence weight), God the Son (logos and rational government), and God the Holy Spirit (will and desire).⁴⁴ These three are meant

⁴⁰ McGrath, *Christian Theology*, 263.

⁴¹ McGrath, *Christian Theology*, 251.

⁴² McGrath, *Christian Theology*, 251.

⁴³ Milbank, “Sacred Triads: Augustine and the Indo-European Soul,” *Modern Theology* 13, no. 4 (October 1, 1997): 451-474, accessed December 7, 2013, *ATLA Religion Database with ATLASerials*, EBSCOhost.262.

⁴⁴ Milbank, “Sacred Triads: Augustine and the Indo-European Soul,” 262.

to be in union and not disharmony or dissonance. Love is the key to the primary understanding of Augustine's Trinitarian belief system. Augustine finds that love is triune, and it consists of lover, beloved, and the love that flows between them.⁴⁵ It is also the love that flows from them. This will be discussed further in relation to the Trinitarian nature of mankind and its relational function on this earth.

The tridimensional setting of humanity's livelihood is in the home, school, and playing field or life (not the home or educational arena.) These are the main denominational sects today. The home symbolizing the Catholic church where it all began, the school where much learning which stemmed from the Catholics as the Protestants broke away in their own belief and then the charismatic movements where the Holy Spirit which was always to be recognized in the other two sects was often pushed aside and became its own entity that people felt needed a place to worship in this way through the gifts of the Spirit. Through this Trinitarian belief and infusing these three environmental triune settings the church began to explore and highlight their own deficits. Through the revelation and a "more rigorously Trinitarian understanding of mission" there grew a "missiology paradigm shift."⁴⁶ The church was no longer the only central focus. The "trinitarian theology, which recognized God's work in the world ahead of explicit missionary activity"⁴⁷ became more evident in the church mission.

⁴⁵ Milbank, "Sacred Triads: Augustine and the Indo-European Soul," 264.

⁴⁶ McGrath, *Christian Theology*, 262.

⁴⁷ McGrath, *Christian Theology*, 262.

Conclusions

The sphere of influence continues to gain as the Trinity began to manifest itself in the essence of mankind. Humans will begin to see their true nature as they know God and this will be only through the Trinitarian nature that God possesses. Everything changed from this mindset and paradigm shift and the need to ignite the minds of mankind to let every part of their being excel and transcend to the heights they were meant to relate and function in this physical world.

As triune beings, believers are to edify one another in unity and strength to progress and strengthen all triune dimensions of humanity. Anatolios quotes, “to the memory, sight, and love of this supreme Trinity, in order to recollect it, see it, and enjoy it, he should refer every ounce and particle of his life.”⁴⁸ For with this zeal humanity will find its call and purpose that will be eternally manifested. It is in this “eternal, joyful fellowship of the triune God, a fellowship where the Father and the Son mutually glorify one another in the Spirit,”⁴⁹ that believers may also enter into this union. This is the epitome of the human existence, which can be expressed as the body of Christ eternally seeking and finding unity with the Holy Trinity. The understanding of the Theology of the Trinity gives educators a vision for an exemplary model for educators to live a life of vocation and unity.

⁴⁸ Anatolios, “Divine Semiotics,” 193.

⁴⁹ Andreas J. Köstenberger and Scott R. Swain, *Father, Son, and Spirit: the Trinity and John's Gospel* in *New Studies in Biblical Theology*, vol. 24, (Nottingham, UK: Apollos, 2008), 1.

CHAPTER FIVE

THEORETICAL FOUNDATIONS

Introduction

This Theoretical Foundations chapter will analyze and review literature that is relevant to the topic of the impact of LISS on educators who are being trained on how to hear the voice of God. The theories behind scholarship and dissertations on hearing the voice of God, spiritual formation, and its expression will be explored as well as the prophetic art literature that is current in today's church ministry. A few models for spiritual education include subjects on hearing God's voice, how to create prophetic art, and how to live in Holy Spirit will be reviewed as well as the psychological aspects of how expression affects and impacts humanity.

Carol Roberts in *The Dissertation Journey*, a theoretical framework “narrows and brings into focus your field of vision, which is necessary for limiting your scope of study. It helps define the research problem and structures the writing of your literature review. In addition, it acts as a filtering tool to select appropriate research questions and to guide data collection, analysis, and interpretation of findings.”¹ In this process the theoretical review will bring together the related topics that reside in the project outline and focus the direction of future research. It is crucial to study what has been researched before on these subjects and how it will affect this project's objective and methodology. Other

¹ Carol M. Roberts, *The Dissertation Journey* (Thousand Oaks, CA: Corwin, 2010), 130.

disciplines and fieldwork have relation to this specific topic and in researching and highlighting the interception of these disciplines, a fuller approach can be taken to research and discuss that which is currently being implemented.

In this present action research project titled, “The Impact of the Life in the Spirit in the Training of Educators,” the biblical foundations are the greatest commandment written in Deuteronomy 6:4-5 and the discipleship model of Paul and Timothy written in the New Testament First Timothy 4:11-16, which the researcher exegetes in the previous chapters. This biblical, historical, and theological foundation will be represented throughout the theoretical foundation. There is a strong correlation between these previously researched foundations interweaved into the theoretical paper to edify the thesis and objective of this action research project.

Through the investigation of these biblical passages, the investigator found that it is in reconciliation of the human’s tri-dimensions of heart, soul, and strength that one can truly love the Lord who is the Trinity. This Trinitarian image that can be also found in humans has given humanity the ability to love and create. Humanity has the ability to express love to God, Jesus, and the Holy Spirit and to engage in this intimate relationship to hear God’s voice in God, through Jesus Christ and by the power of the Holy Spirit. The act of hearing His voice involves the Trinity and the dimensions of the triune self to hear and then express/create what is being heard. It was God speaking and through the word of God (Jesus Christ) the world was created by the power of the Holy Spirit. The Trinity was in unity in creation and humankind can find that same unity in their triune self to be reconciled completely in love with the Trinity.

The great importance of having counsel when hearing God's voice is displayed in the discipleship model of Paul and Timothy as Paul mentors his "son" in this spiritual education. Paul heeds Timothy to use his gift and be careful of false teaching and deception.² Through having counsel when hearing God's voice and putting what is heard next to the bar of the Word of God (Bible) then the practice of hearing God is healthy and life-giving without any interference of other voices or impure objectives or motives other than to know the Father, Son, and Holy Spirit. Mark Virkler reiterates the importance of Scripture in stating, "We have a standard, the Word of God, and our acceptance of truth is not based on whether or not a counterfeit group has yet picked it up."³ It is all too important to have the standard of the Word of God as our guide and fellow believers for accountability about what is heard and receive as the *rhema* or word from God.

Mark Virkler is a Christian author who wrote the books, *Four Keys to Hearing God's Voice* and *Dialogue with God*. These books will be used to understand the objectives of training educators to hear the voice of God and the process to engage these teachers in this spiritual education. Simply put, Virkler gives the four steps to hearing God's voice as "quieting yourself down, fixing your eyes on Jesus, turning to spontaneity, and writing."⁴ The book is quite simple to read and these will be the four steps the trainers will teach the educators on how to hear the voice of God. The participants will be encouraged to use these simple steps to activate the hearing of God in

² 1 Timothy 1-5, 16.

³ Mark Virkler and Patti Virkler, *4 Keys to Hearing God's Voice* (Shippensburg, PA: Destiny Image Publishers, 2010), 460.

⁴ Virkler, *4 Keys*, 214.

their own lives and/or to recognize that they have been hearing Him all along though not yet able to decipher the voice of God from other voices.

Mark Virkler speaks about prayer in his book in connection to the four keys and how “prayer is a dialogue, not a monologue.”⁵ It is through prayer that we can speak to God and hear Him speak to us. The objective that Virkler gives for hearing God’s voice is that “I might really know Him.”⁶ Biblically this is reiterated in the John 5:19-20 stating, “Therefore Jesus answered and was saying to them, ‘Truly, truly I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing, for whatever the Father does, these things the Son also does in like manner.’”⁷ This is the model that believers have in following God themselves and also the model believers use in the natural in being mentored by an elder or an experienced/wise believer to learn and understand what, when, and how God speaks to them.

Counsel and spiritual mentorship is crucial. This was the main reason why Saint John Baptist De La Salle, who was the model researched in the historical foundation, created a Brother’s residence so that the male educators in France at the time could grow and learn from De La Salle and their colleagues daily while living in community. La Sallian education mimics the relationship of Paul to Timothy from De La Salle to the Brothers who taught the poor in French La Sallian public schools. This same principle throughout this dissertation calls for a strong discipleship model for learner and educator to both develop and become more intimate with the Trinity, which is the representation of the Father-Son relationship. One key cooperative learning structure today in the 21st

⁵ Virkler, *4 Keys*, 256-257.

⁶ Virkler, *4 Keys*, 264.

⁷ John 5:19-20 (NIVR).

century classroom is using a strategy called pair share. This way of learning benefits both partners expressing their learning and listening to what their partner shares. In hearing the voice of God, it is crucial to have accountability and partners for counsel and also for discernment that what your hearing is from God.

Virkler recommends that “by asking three spiritual counselors to affirm that their hearts agree that this encounter came from God”⁸ when one begins to hear God’s voice. This is not only wise, but a highly recommended step to the process for without it there lies no real accountability for the participant to share and express what they are hearing from God and have spiritual guidance and discernment in the things that are being spoken. The love of God as referred to in Deuteronomy 6 is the foundation of a relationship and can grow with intimacy.

The missing person of the Trinity in many Christian circles is the Holy Spirit expression and Virkler claims that the “Spirit-born action and power flow as a natural result of my love relationship.”⁹ If the believer truly loves the Trinity with all their heart, soul, and strength there should be Spirit-born action and power as evidence of this love. It is when a certain dimension of the Trinity is not given a place in our love for the Lord God that believers miss out on the full relationship they can have with God and hearing from Him. It is critical that believers “enter fully into all of the dimensions of our relationship with Christ.”¹⁰ The vignettes and stories of participants in his prayer model are the evidence he gives to the success of the four steps to hear God’s voice. Mark

⁸ Virkler, *4 Keys*, 329.

⁹ Virkler, *4 Keys*, 278.

¹⁰ Virkler, *4 Keys*, 458.

Virkler's theory of how to hear God's voice will be used in this action research project to train educators who will then train the students at St. Robert School.

Rolland Baker's Doctorate of Ministry thesis, "Toward a Biblical 'Strategy' of Mission: the Effects of the Five Christian 'Core Values' of Iris Global"¹¹ is a helpful model as this participant engages in implementing her research project at St. Robert School. Rolland and Heidi Baker have an exemplary model of how to effectively train participants for missions so that those are able to go out and love the Lord in Spirit and body. The Bakers call for missionaries to totally rely on God and the need for Him to be everything, which in itself is an intimate mystery.¹²

The way Rolland Baker wrote of this mystery that it is a sacramental act to obtain this kind of desperation and desire to be intimate with the Lord God. God is doing the work in the missionary and all the external manifestations that follow are sacred. The same transformation and intimacy are needed when called to vocation as an educator. Baker's dissertation helped the researcher understand that the LISS can also benefit those called to mission work and may even activate one's charism of becoming a missionary during the prayer time for the release of the power of the Holy Spirit.

It is important to note that Rolland Baker's Doctor of Ministry project, "Toward a Biblical 'Strategy' of Mission: The Effects of the Five Christian 'Core Values' of Iris Global,"¹³ is quite innovative in structure and approach as it is also written in narrative form. This is quite a unique approach and style for a dissertation that will not be

¹¹ Rolland Baker, "Toward a Biblical 'Strategy' of Mission: The Effects of the Five Christian 'Core Values' of Iris Global" (D.Min. thesis, Dayton, OH: United Theological Seminary, 2013).

¹² Baker, "Toward a Biblical 'Strategy' of Mission," 89.

¹³ Baker, "Toward a Biblical 'Strategy' of Mission," 89.

mimicked in this thesis, but honored as quintessential work of art displaying the premise of what this thesis hopes to find. Baker's dissertation is the expression of his hearing God's voice and co-laboring in the creation of orphanages. The Life in the Spirit Seminars are to give educators the opportunity to hear from God, pray for a release of the power of the Holy Spirit, and learn about God's love, salvation, the new life in Christ, and receiving God's gift.

Although Rolland Baker's thesis is written in an original and atypical format, the pro-active, qualitative proposal is useful for this researcher to hone in on the core values that shapes the impact when educators are trained at St. Robert School. Baker's informative research and the failures/successes that are discussed can be used practically and vicariously by any missionary and/or educator who partakes on a journey of discipleship and caring for children. This developed thesis gives insight to future researchers on what most likely will work in training disciples and what is most likely going to be a weakness in approach and methodology. The documents of observation of the field practice, the interviews, and the examinations of different approaches will help the development of methodology for training those who will be trainees in any spiritual arena.

The five core values in Rolland Baker's dissertation are that God can be found, dependence on miracle, going to "the least of these," willingness to suffer, and rejoicing in the Lord God.¹⁴ The core value is that God can be found through the LISS. For this research project, training on how one can hear the voice of God is foundational to the process of intimacy with the Lord God. Without hearing there is very little understanding, but once one can understand what one is hearing then the next step is to know the Father,

¹⁴ Baker, "Toward a Biblical 'Strategy' of Mission," 99-102.

the ultimate purpose of the existence of humankind. Rolland Baker's thesis method of qualitative research and narrative form will continue to help form the way research is done for missionaries and help this researcher form the methodology to train educators LISS, to hear the Word of God (*rhema*), and then how to effectively analyze the process of such an endeavor.

Another theory that is helpful to this researcher is the framework in *The New Life in the Spirit Seminars Team Manual*. While in the process of creating a methodology, *The New Life in the Spirit*¹⁵ is designed as an evangelistic tool, a formation experience, and an introduction to a life lived in the power and presence of the Holy Spirit.”¹⁵ This is such a foundational manual on an eight-part revelation of how to introduce, sustain, and live a life in the Spirit of God. After the Catholic renewal began in Pittsburgh, Pennsylvania in 1967, there was a great need to structure the understanding for Catholics who were experiencing the Holy Spirit in a mighty way and how this experiential knowledge was now tied to their sacramental, traditional faith and observances. The Life in the Spirit seminars, as they were called, are eight part sessions that can be done in eight weeks or in a weekend or even one day retreat/sessions where all goals are spoken to and given ample time for discussion.

The seminar “is based in a vision of the Christian life as ‘charismatic’” by its very nature. Recent studies point out that baptism in the Holy Spirit, accompanied by a full range of charisms, was a normal part of being initiated and baptized into the early Church.”¹⁶ The goals explained in detail for the Life in the Spirit Seminar is to help

¹⁵ Therese Boucher, *The New Life in the Spirit Seminars: Team Manual, Catholic Edition*: (Locust Grove, VA: National Service Committee, 2000), 11.

¹⁶ Boucher, *The New Life*, 13.

participants “establish, re-establish or deepen an individual relationship with God through Jesus the Christ.”¹⁷ Another goal is to help participants “yield to the ongoing presence of the Holy Spirit in their lives. God is active in the lives of believers.”¹⁸ The third goal is that believers are called to “membership in a faith community, and to a life of service using gifts, fruits, and charisms.”¹⁹ The fourth goal is that participants will have a “life of discipleship and growth in Christ Jesus. As Christians we need effective means of growth, such as small faith-sharing groups, prayer, study, sacraments, and the reading of Scripture.”²⁰ This process is similar to the discipleship method in First Timothy. This fellowship is crucial to one’s development, spiritual formation, and growth.

The structural method of these seminars are an exemplary model and tool on how to evangelize and bring awareness to the body of Christ that the Holy Spirit is alive and ready to be activated from the infill at one’s Catholic confirmation. This practice will be highly effective in training the educators at SRS for many educators and students in teaching or in attendance are either practicing Catholics or were raised in a Catholic home where these traditions, rituals, and cultural practices are intertwined in everyday life. This manual and its methodology on how to bring evangelization to others is ideal to the researcher as a model of how to not only be culturally responsive in a socio-economic diverse school, but also to implement similar practices that have been highly effective in educating those who have little experience and knowledge of the Holy Spirit.

¹⁷ Boucher, *The New Life*, 13.

¹⁸ Boucher, *The New Life*, 13.

¹⁹ Boucher, *The New Life*, 13.

²⁰ Boucher, *The New Life*, 13.

There is a strong biblical foundation in each eight week session which lends itself greatly to the Trinitarian fullness where the word of God (Bible) is preached, while participants are open to the power of the Holy Spirit's movement which later is expressed through discussion and journal writes/artistic work. This researcher's methodology reflects this approach of training and then expression through small group discussions, surveys, questionnaires, and individual communication (interviews). The biblical basis of these seminars used to establish team members is the example of the words Paul speaks to Timothy while mentoring him in First Timothy 4:12, 16 and Second Timothy 2:2-10. This First Timothy 4:11-16 was further discussed in the New Testament research paper in the biblical foundations of this dissertation.

The other qualifications of the team members is that their "faithfulness includes a commitment to the vision of renewal through the power of the Spirit. If a person does not believe in the Good News of the Gospel, the spiritual renewal of the Church, and the individual's renewal in Christ, the team member will be ineffective in the seminar."²¹ This is a similar process to how the team was created for those that will train the other educators at St. Robert School. It is crucial that the team members are unified in vision and essence which relationally they are reflecting that of the Holy Trinity.

Lastly, the eight sessions highlight eight core teachings on God's life, unconditional love, and "ongoing personal invitation to a relationship to God."²² The second session is on the Christ and salvation as a gift from the Shepherd, Healer, Lord and Redeemer in which "involves committing and recommitting ourselves to Christ's

²¹ Boucher, *The New Life*, 19.

²² Boucher, *The New Life*, 16.

way of life.²³ Then there is the focus on the new life in Christ and his model to live in the Spirit and how believers can witness this daily. The fourth session is in preparation of participants committing to Christ and being open to the Holy Spirit, which is through repentance, proclamation of faith, and a baptism on the Holy Spirit. Week five is for prayer for those who desire renewal of Baptismal Vows and prayer for the Baptism of the Spirit. Week six is about enduring in the vocation of baptism in discipleship, which includes “prayer, community, Scripture, sacraments, and service.”²⁴ Week Seven is the final session, which “offers a vision of both transformation and mission through the life in the Spirit . . . as Church to change the world.”²⁵ The eighth week can be a voluntary session where the “charismatic” dimensions of the Catholic faith can be described and an evangelic service can be made or this can be done before the other seven sessions also.

A timeline is given for preparation and also the description of the different personal roles needed for the seminars initiation and efficient follow-through. The book is a detailed process and even given frontloading techniques for problems that have been encountered in the past and common difficulties that have been overcome throughout the Life in the Seminar existence and fruitfulness. This manual has been invaluable and very informative in ways to evangelize and disciple to those who have neglected or not knowledgeable about the Holy Spirit “person” in the Holy Trinity.

Tom Jones, one of this researcher’s professional associates, wrote his thesis on the Doctor of Ministry project “Divine Encounters: Analysis of Encounters that Shape

²³ Boucher, *The New Life*, 16.

²⁴ Boucher, *The New Life*, 17.

²⁵ Boucher, *The New Life*, 17.

Lives.”²⁶ This methodology on spiritual encounters and how they can change one’s life describes the impact of the Week 5 in The Life in the Spirit Seminar: Praying for the release of the Power of the Holy Spirit. Jones was able to give surveys to those who have had spiritual encounters and experiences through the power of the Holy Spirit and coded the experiences in distinct titles to exemplify the ways people could and do experience the Spirit of God in their lives and the fruit of these experiences after the encounter. Interviews were given to certain individuals to get a fuller narrative of the occurrence/s they had with God, through Jesus, by the power of the Holy Spirit and how it is now apparent in the way they live their daily lives.

Tom Jones, in “Divine Encounters: Analysis of Encounters that Shape Lives,”²⁷ used a qualitative method approach with a phenomenological strategy of inquiry to acquire and examine the data and then analyze it in a structured manner so others, like this investigator can see the possible ways participants will encounter the Spirit of God and what fruit is available after these encounters. Jones claims to have used qualitative research for the data of personal experiences and subjective to the person’s encounter. Not much literature is found on spiritual encounters, and this qualitative study is ideal for the audience being addressed.²⁸ Jones broke down the stigma on the phenomenon of spiritual encounters and organized it in a way that researchers can understand the “what” is taking place inward and outwardly by those in the Spirit and what could be possible outcomes of this new life after the experience.

²⁶ Tom Jones, “Divine Encounters: Analysis of Encounters that Shape Lives” (D.Min. thesis, Dayton, OH: United Theological Seminary, 2013).

²⁷ Jones, “Divine Encounters.”

²⁸ Jones, “Divine Encounters,” 94-95.

The experiential knowledge and debriefing of participants is just as important for the power of that testimony to become the revelation of the spirit of prophecy.²⁹ Jones wrote an example of how this investigator can also interview, survey, and code the findings like that of this research of the impact of encounters. This is with the presumption that participants will have experiences and encounters with the Holy Spirit after the sessions in LISS and on hearing the voice of God.

Another dissertation that has been very helpful is Jacqueline Nowak's thesis titled "Blessing Based Spiritual Nurture through Children's Chapel: A Weekend Prayer and Blessing Experience for Preschoolers,"³⁰ which showed the spiritual formation and education in a preschool setting for children and their development with engaging the Spirit of God. Jacqueline Nowak used a "multi-dimensional qualitative research process"³¹ and the "research data was gathered from children, through observations, artwork and writing exercises, and through written and oral interviews with teachers, parents and observers."³² This dissertation was thorough in its approach to methodology, its assumptions, and work with children can be gleaned from as this researcher further develops the methodology for working with students after the impact of the educators is found and documented.

The use of data and the coding of the meaningful categories are extensive and useful in analyzing the observations, artwork, and interviews directly related to how this

²⁹ Revelation 19:10 (NIVR).

³⁰ Jacqueline Nowak, "Blessing Based Spiritual Nurture Through Children's Chapel: A Weekend Prayer and Blessing Experience for Preschoolers" (D.Min. thesis, Dayton, OH: United Theological Seminary, 2007).

³¹ Nowak, "Blessing Based Spiritual Nurture," vi.

³² Nowak, "Blessing Based Spiritual Nurture," vi.

investigator will continue her own analysis of the prophetic artwork, small group discussion, and interviews of those who were trained on hearing God's voice. Nowak chose to do an "ethnographic study, including as noted above field observations, interviews, written stories and pictures, as well as surveys of and interviews with adults."³³ This was very well suited for her study and research.

These are similar data collection resources and the surveys and open-ended questions used by Nowak are great examples for future studies dealing with children and their spiritual education and discipleship for any age. It is an important component to have the parental input. This is one part of the process that needs to be reviewed by this investigator to ensure that the parents at SRS are given the opportunity to reflect on the student impact of the children after the educators attend LISS.

Though Nowak gathered data over seven months, this researcher concluded that the one-day Seminar impacts the educators as the pre-school program impacted the students, families, and teachers.³⁴ Jacqueline Nowak's thesis titled "Blessing Based Spiritual Nurture through Children's Chapel: A Weekend Prayer and Blessing Experience for Preschoolers," is a valuable resource to implement precisely, adapt accordingly, and analyze data effectively. The student work and the data given by surrounding parties involved with the children's spiritual education were ideal for holistic research. It is highly useful in practical implementation and how to structure one's methodology.

³³ Nowak, "Blessing Based Spiritual Nurture," 155.

³⁴ Nowak, "Blessing Based Spiritual Nurture," 156.

Mary Walker's thesis titled, "Integrating Spiritual Values and Character-Based Education in a Middle-School Setting,"³⁵ gave insight to how to integrate the spiritual education in a secular setting with older children. This sample is important due to the fact the SRS varied teacher age levels and students ranging from four to thirteen years old. This research showed how to implement teaching in a responsive way, differentiating for all participants with age-appropriate curriculum. Though St. Robert School was founded by Sisters of St. Louis and the school carries the spiritual message at mass and in religion class, the government Title 1 funds and the non-profit status are similar to the educational arena in the dissertations explored in this theoretical foundation chapter.

Walker's Doctor of Ministry project "Integrating Spiritual Values and Character-Based Education in a Middle-School Setting,"³⁶ had to deal with similar regulations and governmental influence in approach. The students are very similar to those at SRS academically and socially. Walker describes the participants as "students in grades six and eight because they are lacking positive behavior skills and low Proficiency Test scores."³⁷ Walker used qualitative research through the collection of a "pre/post Spiritual Values Test, the Pre/Post Individualized Achievement test, and parent and teacher feedback."³⁸ This is similar to the data that will be collected in the research project at St. Robert. Though the school's scores are on average higher nationally, the school lacks in subject areas compared to other schools in the Sacramento diocese.

³⁵ Mary Walker, "Integrating Spiritual Values and Character-Based Education in a Middle-School Setting" (D.Min. thesis, Dayton, OH: United Theological Seminary, 2003).

³⁶ Walker, "Integrating Spiritual Values," (D.Min. thesis, Dayton, OH: United Theological Seminary, 2003).

³⁷ Walker, "Integrating Spiritual Values," 51.

³⁸ Walker, "Integrating Spiritual Values," 51.

Walker's results of the teaching showed that twenty students in four weeks had positive changes in both their home environment and in their school setting from parent and teacher feedback.³⁹ The timeline set out by Walker was similar to the Life in the Spirit seminar timeline in the manual though the secular setting dictated the terms for the week to be that of character education. Walker wrote, "the objective of this project was to teach spiritual values through character education to improve the students' quality of life."⁴⁰ This objective is a secularized way of the notion of reconciling the intellect and sacred through the LISS and teaching educators to hear the voice of God. The LISS engages the educator in spiritual formation and ultimately one's character shifts to that of the Trinity relationally and in love.

The research project "The Impact of the Life in the Spirit in the Training of Educators," not only includes the Life in the Spirit core teachings, and Mark Virkler's four steps to hearing God's voice but also some training on prophetic art in definition and how one can express the word of God in this manner of creativity by the power of the Holy Spirit. Theresa Dedmon from Bethel Church in Redding, California trained many students at Global Awakening in Mechanicsburg, Pennsylvania. The primary researcher for this thesis was also trained by Theresa Dedmon during her class training at Global Awakening. To define prophetic art and understand its components the book, "Born to Create: Stepping into your Supernatural Destiny," will be used and referred. Dedmon speaks to the "embracing our creative design, which originated in the heart of our Creator, gives us the freedom to supernaturally use that creativity to transform the loves

³⁹ Walker, "Integrating Spiritual Values," 54.

⁴⁰ Walker, "Integrating Spiritual Values," 51.

of those around us.”⁴¹ This is the freedom and objective of having prophetic art expression to display what the educators are hearing from God when trained in LISS at St. Robert School.

In definition prophetic art is creative expression and imagination that embodies and enhances the Kingdom of God through and inspired by the power of the Holy Spirit. In this creative expression the Holy Spirit is being activated and manifested in creation in the natural world. There is a divine stewardship of a God given gift to create. The book, *Born to Create* also gives a resource section for the reader with mini-lessons and small group work to exercise creating prophetic art.⁴² The methods for creating prophetic art were shown during the LISS training at SRS. There was an art table where educators went to artistically express what God was speaking to them.

The imagination of humans many times can be stifled by our peer influence or the traumatic events in their homes and lives from the present or past experience. It is important educators can hear the truth of the word of God and release/express it to the world to bring “glory to the Creator”⁴³ so that their students can see this model of transformation and creation. The process of hearing God’s voice and the expression of this through prophetic art gives glory to the Lord God and evangelizes to the world about what He speaks to our world in congruence to the Word of God in the Bible.

Theresa Dedmon influenced this primary investigator to use prophetic art as the means of expressing the word of God. Prophetic art is the means of inspired creativity

⁴¹Theresa Dedmon, *Born to Create: Stepping Into Your Supernatural Destiny* (Shippensburg, PA: Destiny Image, 2012), 210.

⁴² Dedmon, *Born to Create*, 210.

⁴³ Dedmon, *Born to Create*, 210.

and can be in writing, painting, drawing, coloring, or dancing. The resources that the students used are paper and other manipulatives to give them the choice of what to make and/or create. The choice is an important aspect to the freedom in art to express how one sees fit. “Born to Create: Stepping into your Supernatural Destiny,” is an excellent tool that was used in the methodology piece so that the art work will be one of the data samples that will be used to exemplify the voice of God in the educator’s personal life. Theresa Dedmon stated, “I am seeing people of all nations hear God speak to them in their own cultural language through the vehicle of the redeemed arts.”⁴⁴ The impact of the LISS on educators revealed in part their artistic expression to the sessions.

The final significant influence that was discussed is Maslow’s Hierarchy of Needs. This psychological impact was discussed in relation to the implementation to the thesis “The Impact of the Life in the Spirit in the Training of Educators” and the book titled, “Hierarchy of Needs: A Theory of Human Motivation.” The editor praises Maslow’s work that was “originally published in 1943, it was in this landmark paper that Maslow presented his first detailed representation of Self-Actualization-the desire to become everything that one is capable of becoming-at the pinnacle of a hierarchy of human needs.”⁴⁵ Matthew Kelly describes this idea in his confirmation book, *Decision Point*. Maslow’s pinnacle of self-actualization is described by Kelly as the desire to be the ‘best version’ of one’s self.⁴⁶ It is important that we continue to dive into the secular

⁴⁴ Dedmon, *Born to Create*, 210.

⁴⁵ Abraham H. Maslow, *Hierarchy of Needs: a Theory of Human Motivation*, www.all-about-psychology.com, 1.

⁴⁶ Matthew Kelly, *Decision Point* (Cincinnati, OH: The Dynamic Catholic Institute, 2014), 8.

psychological information and research when looking at a classroom, educational arena or learning environment.

Maslow, one of the masterminds of psychology, explains how the basic needs of humanity must be presented when engaging in conversation about education; for it is the foundation of basic needs that must be met and the pinnacle that must be continually attained. The basic needs are the “so-called physiological drives”⁴⁷ which are the physical needs for humanity. One example is food needed survival. Then comes the need for safety as in shelter or a place for protection from harm. “If both the physiological needs and safety needs are fairly well gratified, then there will emerge the love and affection and belongingness needs, and the whole cycle already described will repeat itself with this new center.”⁴⁸ Maslow describes that even with the esteem and love one may still want more and feel “discontent and restless.”⁴⁹ “The clear emergence of these needs rests upon prior satisfaction of the physiological, safety, love, and esteem needs. We shall call people who are satisfied in these needs, basically satisfied people, and it is from these that we may expect the fullest (and the healthiest) creativeness.”⁵⁰

This desire for creativity is that of what Theresa Dedmon spoke to earlier in her book, “Born to Create.” Self-actualization is the creation of one’s highest potential here on earth. This best version of one’s self, their highest potential or self-actualization is divinely inspired and many times can be shown through “peak-experiences”⁵¹ as Maslow

⁴⁷ Maslow, *Hierarchy of Needs*, 992.

⁴⁸ Maslow, *Hierarchy of Needs*, 1169.

⁴⁹ Maslow, *Hierarchy of Needs*, 1197.

⁵⁰ Maslow, *Hierarchy of Needs*, 1212.

⁵¹ Maslow, *Toward a Psychology of Being* (Lanham, MD: Start, 2013), 1464.

deemed them. Maslow speaks to peak experiences and how “the person tend to be more integrated, more individual, more spontaneous, more expressive, mores easy and effortless, more courageous, more powerful, etc.” These peak experiences are compatible with those who have self-actualized.

Maslow writes “any person in any of the peak experiences takes on the temporarily many of the characteristics which I found in self-actualizing individuals.”⁵² It seems that Holy Spirit encounters or experiences with God could be examples of peak-experiences. This could be argued that when one encounters a peak-experience with sensing the power of Spirit of God through hearing, seeing, touching, tasting, or smelling it gives them a glimpse of their own highest potential. In seeking the Trinity and experiencing God then believers as triune beings can sense in themselves their true calling, self, and destiny from this divine impartation.

Self-actualization is a process that can be attained and the peak experiences gives glimpses of one’s true self. The environment in the training of educators at St. Robert School in LISS will give educators the opportunity to hear God’s voice and encounter God, which can be considered a peak experiences that will have an impact on students. Maslow helps define the encounter and experience of praying for the release of the power of the Holy Spirit and being in the presence of God in secular terms of self-actualization. One can truly self-actualize from knowing the Holy Trinity from whom s/he was imaged.

Conclusions

These theoretical foundations are continually evolving as more researchers bring forth their analysis and data from action research related to the thesis research project

⁵² Maslow, *Toward a Psychology of Being*, 1456.

“The Impact of the Life in the Spirit in the Training of Educators.” It is a never-ending cycle of continual improvement and growth in the field of ministry and how this will affect other disciplines in the field. For this researcher’s thesis proposal, “The Impact of the Life in the Spirit in the Training of Educators” the researcher has used the four theses of Rolland Baker, Tom Jones, Jacqueline Nowak, and Mary Walker. The authors, Theresa Dedmon, Matthew Kelly and Abraham Maslow, were influential in understanding the expressions of hearing God and also the psychological impact of peak experiences, like during prayer for releasing the power of the Holy Spirit. The methodologies and literature by these influences have been invaluable resources for this researcher’s creation of the methodology needed to be effective in researching the impact of the LISS training for educators to hear the voice of God.

CHAPTER SIX

PROJECT ANALYSIS

Introduction

This research project investigates how encountering the Holy Spirit through The Life in the Spirit Seminar impacts educators. The Life in the Spirit Seminar provides educators with an opportunity to encounter the Holy Spirit through an experiential training on the following themes: God's love, Salvation, New Life in Christ, Receiving God's Gift, and Praying for the Release of the Power of the Holy Spirit. Biblically, theologically, historically, and theoretically this encounter is significant to promote spiritual development in educators.

Many school administrators are concerned about the academic and professional development of their educators, but dismiss the importance of professional spiritual formation and institutional revitalization. This study explores the impact of LISS training on educators as an experiential catechesis led by the Holy Spirit. In Catholicism, one of the sacraments is confirmation, being sealed with the Holy Spirit. This research project will explore the impact of the power of praying for the release of the Holy Spirit. The Life in the Spirit Seminar gives educators an opportunity to be open, empowered, affected, and led by the Holy Spirit to which they were previously sealed. This Life in the Spirit experience, established in the Catholic denomination during the Catholic renewal,

is modeled after the discipleship method used by Jesus, his disciples, and many of the saints thereafter.

This seminar was designed for educators to be ignited in their faith, to stir up the gifts of the Holy Spirit, and to empower educators to spread the gospel and minister to their students through hearing from and experiencing God. This chapter analyzes this experiential process and project design in the context of the St. Robert Catholic School where educators and staff were participants.

Research Questions

This research project began from the foundation of quantitative and qualitative questions embedded in the Life in the Spirit framework. The essential questions were: What is the Life in the Spirit Seminar? Do educators need experiential training like the Life in the Spirit seminar to fully live out their vocation as an educator? What impact does the Life in the Spirit have on educators and on the school where these educators teach? Does this Life in the Spirit Seminar, when applied, promote change in knowledge, attitude, actions, and behavior and in one's willingness to evangelize? Do educators change their attitude and knowledge on the intensive session topics of God's love, Salvation, The New Life in Christ, Receiving God's Gift, and Praying for Release of the Power of the Holy Spirit in Our Lives after attending the seminar? What is the fruit of this experience for educators? These prominent questions led this researcher to inquire about the LISS impact on the participants' evolving knowledge, attitudes, experiences and behaviors. This chapter will explore the impact, change or stagnation of the

educators' various knowledge, attitudes, experiences, and behavior from participating in The Life in the Spirit Seminar.

Hypothesis of Project

This research project's "non-directional" hypothesis is that The Life in the Spirit impacts an educator's knowledge, attitudes, actions, and evangelistic behavior. The core themes for this investigation are The Life of the Spirit Seminar which are God's love, Salvation, the New Life in Christ, Receiving God's Gift, and the Prayer for the Power of the Holy Spirit. This hypothesis is considered a "non-directional hypothesis," because there has been very little research done on The Life in the Spirit Seminars. John W. Creswell notes that a non-directional hypothesis lacks specific direction because the researcher does not possess ample data from literature to create one with specific direction.¹ The literature on the Holy Spirit projected that there should be an impact from this seminar, though the positive or negative direction of impact for participants was explored through and in this research project.

Methodology: A Phenomenological Mixed Methods Design of Inquiry

This research study was implemented to explore the knowledge, attitudes, actions, and behavior of the educators at St. Robert Catholic School related to the essential themes of the Life in the Spirit Seminar. The experiential seminar provided participants with the opportunity to hear God's voice and experience prayer from the release of the power of the Holy Spirit. During the seminar participants met in small groups after each

¹ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Thousand Oaks, CA: SAGE, 2014), 145.

training session to discuss their personal experiences and learning. Data collection methods included a pre and post seminar survey, a post-seminar questionnaire and a post-seminar interview. The responses on the pre and post seminar surveys provided quantitative data, whereas the questionnaire and post-seminar interview provided qualitative data.

Currently, this researcher is the principal at St. Robert Catholic School and found LISS an opportunity to help promote spiritual growth among a diverse staff community, and help to revitalize St. Robert School. During a regular monthly staff development meeting, educators from St. Robert were invited to attend a Life in the Spirit Seminar. All of the educators chose to attend, except one teacher who was on maternity leave. The educators signed a consent form (Appendix E) to participate in the study of research. The Life in the Spirit Seminar was held on March 21, 2015. The educators came to the school this Saturday morning and the seminar took place in the school gym from 8:00am to 6:00pm. Most teachers were present from 8:30-4:30 and were not present for the post seminar mass at 5:00pm. The educators also received monthly basic catechesis education through recommended diocesan curriculum where the questionnaire was answered.

A pre-survey was given to the staff before the Life in Spirit Seminar with three to four questions each probing these themes: God's love, Salvation, The New Life, Receiving God's Gift, the Praying of the Power of the Holy Spirit and Hearing the Voice of God. These eighteen questions were used to attain the educators' knowledge, attitudes, and preference in scaled disagreement and/or agreement for the specific sessions of The Life of the Spirit Seminar that the educators were taught. The second section of eighteen questions on the pre-survey were answered on a 5 point Likert scale ranging from never

to always about the participant's experiences and behavior related to the same session topics named above. An additional question was given to inquire about the participant's experience of feeling God's love. This question is in accordance with the research on the Holy Spirit and the continual impact of feeling God's love.

Teaching on the five topics of God's love, Salvation, the New Life, Receiving God's Gift, and Praying for the Power of the Holy Spirit was given by priests and lay ministers from the Catholic churches in the Sacramento area. One of the speakers was a leader of the prayer ministry for the young adults in the area and the other priests were highly recommended and knowledgeable about the session topics on which they spoke. These holy men and women were chosen to speak by their openness to the opportunity, according to divine appointments with the researcher, and at the Holy Spirit's leading. All came with wonderful zeal and the presence of God.

The schedule (Appendix D) for the day was given to the individual speakers for the six sessions, and the schedule was given to the participants at registration time. After each session there was a time of praise and worship before and during the small group discussions of ten participants in each of the four groups. Participants had a forty-five minute lunch provided after the session on the New Life in Christ. Participants were given the opportunity to celebrate the Sacrament of the Reconciliation with the priests present before the Praying of the Release of the Power of the Holy Spirit. The Praying for the Release of the Power of the Holy Spirit was a prayer time when the facilitator of the small groups laid hands on the participants who were asked to be filled in the Holy Spirit. Participants were also encouraged to attend mass after the Life in the Spirit Seminar.

The impact and change of knowledge, attitudes, and behaviors after the teaching sessions were documented by the educators in the post-seminar survey administration. The next week the educators were asked to answer the qualitative questionnaire about the impact, effects of the Life of the Spirit Seminar, memorable experience, and sense during prayer. One-on-One interviews were administered to the educators to acquire more in-depth data on the impact of the seminar for each individual after the data from the surveys and questionnaire were analyzed.

The methodology used was a mixed method approach. The quantitative data from pre and post seminar surveys showed the impact on knowledge, attitudes, behavior, and action toward the specific theme of the teachings during these sessions. The qualitative structure of questionnaires and interviews was designed for participants to be able to verbalize the experience or behavioral change. The qualitative data gave greater depth to the researcher about the quantitative impact and visa-versa. The data was used to “confirm or disconfirm each other.”² The interviews gave clarity to why the participant answered the way they did in the pre and post surveys and interview questions.

The three data collection methods were triangulated to analyze and understand patterns and data outcomes for interpretation. First, the process of gathering the quantitative data and interpretation of this data was discussed, followed by the process of collecting the qualitative data and then analyzing this data. The pre-post surveys, then the questionnaires, and lastly the one-on-one interview analysis were discussed and interpreted in this chapter in terms of trends, patterns, key themes, and comparisons.

² Creswell, *Research Design*, 219.

Researcher Role and Research Associates

The researcher used The Life in the Spirit seminar as a foundation for the design of the Ignite the Spirit Seminar given to the educators of St. Robert Catholic School. The researcher met with a small group of Catholic Church leaders to help coordinate the Seminar leading to the March 21, 2015 seminar. This group was made in part of the original charismatic circle during the Catholic renewal. They had participated in the healing services and LISS for years. The researcher chose the speakers by the leading of the Holy Spirit and the researcher also helped co-facilitate a small group for discussion during the seminar. This was a time the researcher could gain more data during the seminar. The researcher also gave testimony during the teaching session of Praying for the Release of the Power of the Holy Spirit and laid hands on her small group members while they were prayed over by the small group facilitator. This researcher was the principal of the participating educators, which may have affected their participation at the seminar. The various roles of the researcher were established and changed throughout the day. The researcher participated in the session activities, talks, and small groups. Her knowledge, attitude, experience, and behavior were also impacted by the seminar, although the diverse roles she played in throughout that day.

During this Doctoral of Ministry Program students were given a doctoral mentor and a faculty consultant. This researcher had Dr. Paul King as her doctoral mentor and Andrew Park as the faculty consultant. The context associates include Randy Farris, Geri Pauly, and Maria Leon. Randy Farris was a mentor and a context associate of the first context to which this project was designated. Geri Pauly and Maria Leon were both facilitators at the Ignite the Spirit Seminar on March 21, 2015. Both were crucial to the

feedback and experience needed to have a successful and logistically smooth seminar.

The researcher and these context associates not only planned the seminar, but engaged in intercessory prayer for protection leading up to the event. The Ignite the Spirit Seminar would not have been possible without their support.

Professional associates were those who have helped support me in their expertise of knowledge in their sphere of influence. John Havey, Ph.D in Psychology, gave insightful feedback and steady prayer for this project. Tom Jones, who was a member of a previous cohort at UTS, was also helpful in establishing a foundation for phenomenological approaches to experiencing the baptism of the Holy Spirit. The researcher learned much from his ministerial teaching and his wonderful heart of the Father.

The peer associate was Shelli Haynes, a licensed clinical social worker, who passed her defense in April 2015. The researcher was given an amazing sister in Christ when she met Shelli Haynes. Dr. Haynes' inner-relational healing model, CAST, spoke deeply to the same desire to spiritually develop and equip believers as the Life in the Spirit Seminars intend to do. Dr. Haynes was a crucial prayer warrior and advocate in driving this project to be written and done well.

Registration Forms

As the educators and other participants arrived at the seminar, each filled out the registration form (Appendix A) that asked of their contact information regarding address, email, phone, and then how they heard about the seminar. The options for hearing about the Seminar were through flyer, radio, friend, family member, parish announcement,

schools, and an “other” blank to fill. The participant’s gender and age were fill-in-the-blank questions. The questions asked if the participant was catholic and what parish or church they attended. There also was a yes or no question about emailing or sending the participant more information about upcoming events? The last question asked why did the participant come to the seminar today and what are they hoping to receive from this event? This question gave the participant fill-in-the-blank lines where they could write an answer to this open-ended question. This registration document gave the researcher and LISS team the ability to contact and follow-up with the participants in the future. Also it is critical to the study to know the diversity of the population researched since that could affect the data and outcomes. Age, gender, and denominational affiliation must be taken into consideration when looking at the participant’s response.

Pre and Post-Seminar Surveys

Before the Seminar the educators and other participants were given a survey consisting of 36 questions broken into two sections of 18 each. The researcher used the pre-seminar survey form (Appendix B). The identical form was used as the post-seminar survey given after the seminar for the educators to answer. The pre and post seminar survey consisted of questions relating to the five sessions that the speakers presented which were the topics addressed in the small group discussions after the talks. The first eighteen questions were answered on a 1-5 Likert scale; 1 equated strongly disagree; 2 was disagree; 3 neither agree nor disagree; 4 agree; and 5 strongly agree. Three questions were asked for each of the five session themes: God’s love, Salvation, The New Life, Receiving God’s Gift, and Praying for the Release of the Power of the Holy Spirit.

Hearing the voice of God was the last set of three questions, which was taught about through all the sessions.

The second set of eighteen questions was about the participant's frequency on a five-point Likert rating scale from never to always for behavior, actions and experiences relating to these same session topics or themes as the eighteen previous questions. An additional question was given in Section 2 about feeling God's love and one less about being a child of God. These questions were added according to theme and then correlated and compared to the corresponding question from pre to post survey. The difference was noted and then documented to determine a positive or negative change or impact from before and after the seminar.

The researcher analyzed the data to see which participants increased their knowledge and had a change of attitude from pre to post seminar survey. The researcher used this survey as one data sample for the triangulation process. The data from the surveys was then used further to establish more one-on-one interview questions. A week after the seminar, the educators were given a questionnaire about the Life in the Spirit experience, impact, effect, and sense they encountered.

Questionnaires

The post-seminar questionnaire form (Appendix C) asked eight questions for the educators to write short answers about their experience. The eight questions were paired by theme. The first pair of questions was: What was the impact on your life from attending the seminar? Was it positive, negative, or neither? Please elaborate in detail how you felt, what you experienced, and what you learned. A section was given for the

participants to expand on the impact associated with LISS. The second pair of questions was: Did the speakers and prayer affect your spiritual life? Did the seminar affect the way you evangelize or teach others about faith? A blank section was left for responses under these questions. The third question was what was the most memorable part of the seminar? Lastly, the fourth pair of questions was: What did you experience during the prayer time? What did you feel, see, or sense? Were you uncomfortable at this time of prayer? There was room for the participant to write a reflection on the questions given and to elaborate about their personal experience.

This data confirmed or disconfirmed the increase or decrease of knowledge, attitudes, actions and behavior from the pre and post seminar surveys. The educator's opinion and narrative explanations gave the researcher an insight to what and how the participant experienced God during the seminar. These responses were crucial to understand the impact of the seminar lectures, small group discussions, prophetic art participation, and prayer time. This questionnaire was the second sample of evidence retrieved to triangulate the data.

Session Speakers and Themes

Five speakers spoke about the five main sessions in the Life in the Spirit Seminar. The Ignite the Spirit schedule (Appendix D) including breaks and praise/worship show the designated speakers and the time allotted for each section. The presentation topics were on God's love, Salvation, the New Life, Receiving God's Gift, and Praying for the Power of the Holy Spirit. Three priests, one deacon, and a lay woman (who ministers to those needing deliverance) were the chosen speakers. The researcher gave her testimony

about praying for the power of the release of the Holy Spirit to the whole group before individuals received prayer in the small group time. The LISS committee of context associates encouraged the researcher to share her story in vulnerability to her staff to model openness and to testify of God's transformative work in her own life.

The ten-person small group discussion groups were randomly picked, and these discussion times were held after a presenter spoke on one topic for about thirty-five minutes. The next twenty-five minutes were allotted for small group discussion about the session topic. Two co-facilitators who had already experienced LISS facilitated each of the four small groups. The facilitators were given questions from the LISS manual on each topic to discuss in the small group after the presenter finished. These questions were typed in a packet (Appendix I) for the participants to journal about their answers and reflect on what they heard during the small discussion times. The teaching topic was given to the speakers a month before the seminar so they could prepare for the session. The speakers were known as dynamic speakers in the Sacramento diocese and knowledgeable about the topic given to each them. Priests were available for the Sacrament of Reconciliation after the talk on Receiving God's Gift. Participants were also encouraged to go to mass after the prayer time from the release of the Holy Spirit to celebrate in communion and community.

One-on-One Interview Questions

Interviews with individual educators were important to the overall understanding of how the participants understood and were aware of their experience. Any discrepancies could be questioned and answers given for why the educator had answered

the way they did. The interviewing took the participant to a place where they could explain their answers personally with the researcher and be conscious of rationalizing the reasons for their responses about the experience they participated. The interview questions were different from educator to educator for their answers led the researcher to ask other questions and this sample of evidence was used for triangulation. Many times the educators wanted to talk about their experience and were unaware of the survey answers that they had chosen in conflict with their opened-ended qualitative question answers. This time was a time of trust-building for the researcher to hear the educators and their impressions and knowledge gained from the seminar. Impartiality was crucial for the researcher so that the educators felt comfortable enough to speak about both the positive and negative aspects of their individual experience. The answers shared gave great insight to the educator's personality, what they valued, believed, and learned from the six specific topic sessions.

These interviews are sacred conversations and need to be valued as so when read by the reader. Much of the interviewing time the educators spoke the questions of stories of their past and the researcher struggled with writing these, knowing she could not control how the reader would or would not value them. There must be a gentle care for these memories of the participants and words on how the Lord opens up the participant in spiritual conversation. The reader must be open to the Holy Spirit to understand what God is doing in these moments and the researcher and reader can be transformed by this process of retelling when open to God's movement. These are not interviews just to be documented, analyzed, and interpreted. These are divine stories of Jesus Christ in the present moments of our generation and the blessing of this humility of sharing must not

be taken for granted, but cherished as one can be catechized by, in and through the work of the Holy Spirit.

Data Analysis

The pre and post survey data was analyzed by scores given in points by the responses the educators gave for each topic or theme. The pre-seminar survey scores were then compared to the post-seminar survey scores to reflect a positive increase or negative decrease of knowledge, belief, attitude, and/or behavior. This graph (Appendix F) is shown for each of the eight teachers' raw scores for each session topic. This comparison is quantitative in nature and a clear side-by-side comparison of the first eighteen questions and the second eighteen questions for the pre and post survey. This data showed the reception of the material and its effect on the participant's initial knowledge, attitudes, and behavior toward God's love, Salvation, the New Life in Christ, Receiving God's Gift, and Prayer for the Power of the Release of the Holy Spirit.

The questionnaire gave the educators the ability to express their perceptions of the experience of The Life in the Spirit Seminar including the speakers' talks, the small group discussion time, the art activity, and the individual prayer time. Also the questionnaire gave the researcher the ability to see what the participant was actually conscious of and their written expression about the impact of the experience. This data was graphed (Appendix G) was broken into four themes of Impact (positive, negative, or none), Effect on the participant's spiritual life and evangelization in teaching, Internalized Experience and Memories from the Holy Spirit, and one's Sense during Prayer Time including Discomfort. These were the coded themes and the data was

analyzed to show the different responses to these four themes. This analysis was then integrated with the scores given on God's love, Salvation, the New Life in Christ, Receiving God's Gift, and Praying for the Power of the Holy Spirit.

Lastly, the interviews were transcribed from the individual conversations. These answers were then deviated into the theme, which was established by the questionnaire. These interview responses clarified the knowledge, attitude, experiences, and behavior of the participants after the Life in the Spirit and are summarized. The interviews and questionnaire were done in the next two weeks after the seminar was completed which the participants process what had happened and then express the fruit of the seminar's impact, the nature of the impact, or the lack of impact on their everyday lives.

The educators and participants were given a consent form (Appendix I) to participate voluntarily in all aspects of the study. Others checked that they would give consent for their information to be directly quoted in the research paper. All personal information shared by participants and speakers will remain confidential, and pseudonyms T1-T8 be used in accordance to honoring the participant's privacy. Interviews will be summarized in many cases to protect the participant's private lives and stories.

Limitations and Challenges

Innumerable challenges occurred during the LISS process and implementation. One challenge was the multi-generational mix of the forty participants. The ages ranged from 13 to 79 years old. Many of the original and experienced Sacramento LISS leaders were present and the some of the facilitators were mature in age, posing a challenge for

the facilitators to connect to the younger generations. Also the speakers were having to speak to the middle of the age span between the facilitator and participant in relation to pertinent background knowledge and age appropriate responsive teaching. Some of the groups were more open to their group members who were within their age range.

Another challenge was having educators and non-educators present at the seminar. Having teachers from different fields provided a broad learning experience, but the educators were the minority only being eight participants out of forty participants. The educators were less open with those people in their small group that they did not know well. Many of the educators who were in a small group together needed to be in separate small groups to fully experience the seminar. One small group had four teachers and this group experienced the most discomfort and least openness. A more effective program seems to be a maximum of two educators in a group or the opposite in having a seminar that was exclusively for educators and the speakers/facilitators could speak directly to the experience of an educator. Two office staff came to half of the seminar and they both enjoyed their time though they missed half of the sessions.

Another challenge was the researcher's bias and role as principal for these educators at St. Robert School. The researcher had been to other LISS experiences that had been transformative and LISS had an impact on the researcher's life. This bias is significant since it could lead to a preconceived idea about what the researcher hoped or perceived to find from data and outcomes. It was important that the researcher kept in mind to remain unbiased and was cross-checked by the context and professional associates in remaining impartial throughout the entire research process.

Also, as a co-facilitator, the researcher's presence may have limited what and how the educators shared due to their supervisor being present. The co-facilitation was established so the participants would have more leaders other than the researcher to connect and also the co-facilitation mediated this anxiety of any of the educators who were in the researcher's small group. The researcher was predominantly with one small group with three educators and seven other participants who held diverse professions and a variety of age levels.

The other limitation was that being at a Catholic Seminar all the speakers were Catholic though some of the educators and participants came from other denominations and churches. These denominations were not represented by the session speakers, which may have impacted the responses of the educators to these session lectures. Many of the educators and participants who stated they were not Catholic stayed throughout the LISS and the antidotal stories were given to relate and connect to humanity's spiritual development process regardless of denomination. These challenges and limitations will be noted and taken into consideration when discussing the outcomes, data, and findings.

Lastly, Section 1 had three questions for all themes, but in one theme, Section 2 had four regarding God's love. This additional statement was created since in the LISS previously administered, participants felt an overwhelming outpour and amount of God's Love that impelled them to spread the gospel. The statement added to Section 2 is "I share God's love with others." This statement was about behavior and action to investigate the subject of evangelization in this theme. When analyzing the Pre to Post Surveys, this additional statement made it more difficult to compare scores. Section 2 was quite higher due to the additional statement in Section 2. Whether or not this would

have been increased significantly with the same amount of statement responses in both sections is unknown so the percentage was used to analyze the data. The additional questions made the data analysis more challenging. In a future study, the additional question deletion would have made the data analysis more concise and easily comparable from Section 1 beliefs and attitudes statements to Section 2 action and behavior statements. Percentages were used to ameliorate this limitation.

Analysis and Interpretation of Registration Form Data

The registration form was given to the participants to fill out at the entrance of the seminar. The registration form asked for the participant's contact information and how the participants had heard about the seminar. Also the registration form asked for the participants' gender, age, if the participant is Catholic, the church one attends, if they wanted emails or upcoming events, and an open-ended question section for the participants to write why they came to the seminar and what they were hoping to receive from the event. Two educators circled that they would not like follow-up emails.

Out of the eight educators, four were male and four were female. One educator was in their twenties, four educators were forty to forty-five years old, and three educators were fifty-five to sixty-five years old. Six out of the eight educators were Catholic and two were non-Catholic. Four of the educators answered they were invited, recommended or they came to the seminar because it was an in-service. Three educators stated they came for spiritual reasons whether stated as reinforcement, inspiration, or growth in faith and prayer. One educator stated he had no expectations. This make-up of

the group was researched and the information was used when interpreting the data and outcomes. Table H.1 displays this background information from the registration forms.

Analysis and Interpretation of Pre-Post Seminar Surveys

LISS Pre-Seminar Survey: Section 1 Response to Belief and Attitude Statements

The pre-training survey was given when the participants came to the seminar. The educators filled out the registration form, consent form, and then were given the pre-training survey to circle their response on a 1-5 Likert Scale to exemplify their beliefs and attitudes toward the five session topics and on the sixth theme Hearing the Voice of God. This survey was given pre seminar and before the session talks to show what the educators' attitudes and beliefs were before they were trained and taught by the speakers, in small group discussion, and through impact of the Praying for the Release of the Power of the Holy Spirit. The statements came directly from the essential teaching points from each of the sessions explained in the Life in the Spirit manual.

Before the seminar training, the highest score a participant could have was 15 points for each theme or topic in Section 1. The participants would have circled 5 (strongly agree) to all the belief statements for each individual topic for the questions of God's love, Salvation, the New Life in Christ, Receiving God's Gift, and Praying for the Power of the Holy Spirit to have a score of fifteen out of fifteen. The last and sixth group of belief statements on Hearing the Voice of God was taught throughout all the other five sessions. Table F.1 shows this data for the Pre and Post Surveys for Section 1.

For the theme of God's Love 50% of the educators responded with 15/15 points showing they strongly agreed with the God's Love statements. One educator responded with 14/15 in agreement and another educator with 13/15 points. Two out of the eight teachers believed with a response of 12/15 points on the Likert Scale. All the eight educators only responded with fours or fives for these statements on God's Love which meant they all agreed or strongly agreed intellectually with God loving them, they can have a personal relationship with God, and they can turn to God.

The statements about God's Salvation also had 50% of the educators respond with the highest amount of points in strong agreement circling 15/15. Three of these teachers were the same individuals who responded with fifteen to God's love. Two educators scored 13/15, one educator 12/15 and one educator scored 11/15 to the statement about God's Salvation. Teacher 1 responded with a three for the statement, "Christ pursues me." Teacher 1 responded with all fives to all eighteen belief statements except this one statement, "Christ pursues me." Teacher 7 also responded with a three out of five to the statement, "Christ pursues me." The response of three denoted that the participant neither agreed nor disagreed with the statement. Teacher 1 in the interview explained the reason why T1 circled a three for this statement.

The responses to The New Life in Christ had 62.5% of the educators at 15/15, responding in strong agreement. This theme and the theme of Hearing the Voice of God were where the majority of the educators responded with strongly agree. One educator responded with 13/15 and two educators responded with 11/15 because they responded three out of five to one of the belief statements which denoted neither agree nor disagree on the Likert scale. Teacher 4 responded with a three out of five on the belief statement,

“Jesus is my helper.” Teacher 7 responded with a three on the scale to the belief statement, “The Holy Spirit can be felt” but responded with a four to “I can experience the Lord.” Teacher 7 experienced the Lord in a different way than being felt.

The next three statements responded to were about the theme of Receiving God’s Gift. These were the lowest scores corporately for any theme or topic addressed at LISS. Only one teacher responded with 15/15 and three educators responded circling the total of 14/15 points. One educator scored 13/15, one educator with 12/15, and one with 11/15 points. Teacher 2 with an eleven-point response circled three (neither agree nor disagree) for the statement, “I have turned away from things not of Christ.” Teacher 4 responded with 9/15 for the statements on Receiving God’s Gift, which was the lowest score for any topic by any teacher response. This same Teacher 4 responded three (neither agree nor disagree) on all three statements in this theme or given topic. The statements were “I have turned away from things not of Christ,” “My life is led by the Holy Spirit,” and “I ask the Lord in faith and believe He answers.” Teacher 4 was honest in her beliefs about her faith and felt she did not receive God’s gift.

The next theme to which participants responded is about Praying for the Release of the Power of the Holy Spirit. 37.5% (3 out of 8) teachers responded with 15/15 and one teacher with 14/15 on the Likert Scale for the three statements. One educator scored 13/14 and another 12/14. Teacher 4 and Teacher 7 again scored 11/15 on this section. Teacher 4 responded with a three to the statement, “I have committed my life to Christ.” Teacher 7 responded with a three to, “I pray for the Holy Spirit to come into my life.” Teacher 2 responded with a three to the statement, “I believe in the charisms/gifts of the Spirit,” but had a total of 12/15 since the four and five circled for the response to the

other two statements on this topic about commitment to Christ and praying for the Holy Spirit to come. T4 and T7 were the oldest and the youngest educators in the research and the data consisting showed their lower agreement to the topics than the rest of the participants.

The last theme, weaved throughout all the sessions, was about Hearing the Voice of God. Five out of the eight teachers, which is 62.5% of the educators, responded with 15/15 to the belief statements about Hearing the Voice of God which is strongly agree to all three statements. One educator responded 14/15, another 11/15, and the lowest score was 10/15. Teacher 7 responded with three to the statement, “I hear God.” Teacher 4 responded three to “God can speak to me” and responded with a two to the belief statement, “I hear God.” This was the only two point score on any statement for any of the six themes in Section 1. A two circled denoted that the participant disagreed with the statement while a three on the Likert scale would have shown neither agree, nor disagree. T4 responded she could not hear God and could neither agree nor disagree that God spoke to her. If she had heard God, the belief response would have been in agreement for God speaking to her.

Another way the data was analyzed for the pre-seminar survey was by looking at the corporate total of points of the responses. This analysis was accomplished by adding all the teacher scores together for each specific topic or theme that was later taught and discussed with the participants during the teaching sessions. God’s love scored 111 out of 120 (92.5%), which was the strongest agreeability of attitudes and beliefs shown through the highest number of the pre-seminar score. God’s Salvation statements were responded to as 109 out of 120 (90.8%). The New Life in Christ had a similar score to God’s

Salvation from the educators' responses of 110 out of a possible 120 (91.6%). The Receiving God's Gift statements received the lowest corporate scores (most disagreeable responses for attitudes or belief statements) with only 102 out of a possible 120 points (85%). Praying for the Holy Spirit also had a relatively lower score compared to the other topics with a corporate response total of 106 out of 120 (88.3%). The response scores for the specific themes in descending order were God's love at 111, The New Life and Hearing the Voice of God both totaling 110, God's Salvation 109, Praying for the Release of the Power of the Holy Spirit was 106, and Receiving God's Gift was 102. Table G.1 reflects this data.

LISS Pre-Seminar Survey Section 2: Response to Behavior and Action Statements

Section 2 is a combination of 18 questions on the same themes and topics as Section 1, but the Likert scale responses were for statements reflecting behavior and actions of the participants. The only difference from Section 1 was an additional question for God's Love to emphasize the expression of love through the statement, "I share God's love with others." One less question was asked for Hearing the Voice of God in Section 2, which made two statements reflecting on Hearing the Voice of God instead of three statements as in Section 1. The question deleted for Section 2 is, "I am a child of God" since that falls under the belief statement. Table F.2 displays this pre and post survey data for Section 2.

The responses to God's love were varied from educator to educator. One educator scored 20/20 meaning the educator strongly agreed to all four behavior/action statements. 50% of the educators (four out of the eight) responded with 18/20 points. One educator

responded with 17/20, another with 16/20 and the least for God's Love theme was 15/20, which was from the responses of Teacher 4. Teacher 4 responded with a three on the Likert Scale to the statement, "I turn to the Lord in times of need."

The corporate scaled points found by adding all the teachers' responses for this specific theme of God's love was 142 out of a possible 160. This 142 for Section 2 is substantially greater than the score of Section 1, which was 111 points for the belief statements about God's Love since there was an extra question for this theme reflecting behavior and action in Section 2. When comparing the percentages, Section 1 responses with beliefs and attitudes were in agreement with 111 out of a possible 120 (92.5%) for God's Love statements when the percentage for behaviors and action responses was a lower percentage of agreement at 142 out of a possible 160 (88.7%).

In conclusion, the educators may believe or have a certain attitude toward God's love, but this is not always as easily translated or shown through one's action or behavior. They were conscious of this difference enough that their responses showed this discrepancy consistently throughout all six themes. Through analyzing and contrasting the scores shown in Section 1 and Section 2, the educators' responses showed that they agreed corporately and more positively, to the statements about their beliefs and attitudes than in their responses for the statements about behavior and action statements for the six themes in LISS. The discrepancy and dissonance lies between the intellectual belief and the spiritual activity or behavior of the educators. Section 1 and Section 2 showed a significant variance. The variance concludes one's ability to declare one's beliefs is easier than living out the belief in practice, action, and/or behavior. Human nature tends to be more critical of behavior/actions than of one's attitude or belief. Discomfort or

dissonance can arise when one is challenged with an opportunity to experience and encounter something that would cause one to see his/her actions are that are not aligned with one's belief statements.

God's Salvation had three statements reflecting one's behavior and actions for this theme. One teacher scored 15/15, two teachers 14/15, and one teacher with responses totaling 13/15. One teacher had 12/15 and two teachers scored 11/15. Teacher 4 responded with a three to the statement, "I follow Christ." Teacher 3 responded with a three to the statement, "I share with others about Christ" and this teacher wrote the word "verbally" next to the statement. Teacher 7 responded 9/15 on this theme of God's Salvation. The educator did not respond with any number to the statement, "I answer Christ's invitation." The corporate total for this theme was 99/120 which was the second lowest of the theme statements given for Section 2 for behavior and action statements. Section 1 responses were 109 out of a possible 120 which is 90.8% for belief and attitude, while the behavior and action statements for this same theme was 99 out of a possible 120 (82.5%). Again reiterating the lower corporate scores for behavior than belief statements.

The corporate response total for Section 2 statements for behavior and actions toward The New Life in Christ theme was 106 out of possible 120 points, which is 88%. This was relatively close to the Section 1 corporate scores of 110 out of 120 which is 91.6%. The beliefs and behaviors have similar responses by the educators with these statement reflections on The New Life of Christ. Three of the eight teachers (37.5%) responded with 15/15 strongly agreeing to all three statements, one educator with 14/15, and another responded 13/15. Teacher 8 and Teacher 7 both responded with 12/15

circling all fours for the statements given for the theme. Teacher 4 responded 10/15 with responses of three (neither agree nor disagree) to both statements “Jesus helps me” and “I experience/encounter the Lord.”

The theme of Receiving God’s Gift had the most significant low responses than any other theme. The corporate score was 96 out of 120 (80%) of the possible points. The Section 1 corresponding statements dealing with attitude and beliefs on God’ was 102 out of 120 (85%) under the same theme of Receiving God’s Gift. These statements speak to the turning away of things that are not of God, being led by the Spirit, and petitioning the Lord in faith and believing. Only one teacher showed strong agreement to all three statements with a 15/15 and one teacher scored 14/15 on the Likert scale. There were two educators scoring 12/15 and three whose scores were 11/15. Teacher 4 again had a score of 10/15. Teacher 7 responded three to the “I am led by the Holy Spirit” statement and Teacher 6, Teacher 5, and Teacher 4 responded a two (disagree) to the statement “I turned away from the things not of Christ.” This sentence was longer than the others, so the numbers were misaligned which may have caused the drastic low score or the numbers may be a reflection that many of the educators still have things in their lives they have not turned away from and these things are not of Christ. These same teachers agreed (responding four or five) that they are “led by the Spirit,” but have not “turned away from the things not of Christ.” A dissonance exists between attitude of being led by the Spirit and the action of turning away from the things that are not Christ like. If one is led by the Spirit, there should be an effect of turning away from things that are not like Christ since the Trinity is One.

Section 2 statements toward behavior and action reflecting Praying for the Release of the Power of the Holy Spirit were responded to with scores similar to the same theme in Section 1 for the educators' attitude and belief statements. Section 2 was 105 out of 120, which is (87.5%) agreement while Section 1 showed 106 out of 120 (88.3%). The researcher concluded this similarity in percentage and least variance as being due to the fact that Praying for the Release of the Power of the Holy Spirit is experiential or phenomenological. Many people have not encountered or felt the Holy Spirit in prayer and if one had their belief changed to meet the impact of the experience. Their belief correlated with their behavior whether it be strongly agree, agree, neither agree nor disagree, or disagree. The educators' actions/behavior and attitudes/beliefs were one in the same in this theme because once a person experienced and encountered the Holy Spirit, God, and Jesus Christ one wrestled with their beliefs that may differ from the God encounter. The researcher found it interesting that the educators responded similarly to the statements in both Section 1 and Section 2 to this specific theme and this least differential was not found for any of the other five themes.

The questions were similar for both statements about committing one's life and praying for the Holy Spirit. The one statement that differs was between surrendering to the charisms and the gifts of the Holy Spirit and believing in the Holy Spirit. Teacher 2 is the only educator who responded higher to being surrendered than believing in the Holy Spirit. T2 was very active in the church and led small groups. All the other educators agreed with believing in the Holy Spirit, but some agreed less with a lower score to surrendering to the Holy Spirit. Three teachers strongly agreed with all fives circled on the Likert scale for this theme, while two teachers responded 13/15 to the Praying of the

Release of the Power of the Holy Spirit. Two educators responded with 12/15 points due to circling all 4's for the three questions. Teacher 4 responded with 10/15 circling threes for "I have committed to Christ" and "I have surrendered to the charisms and gifts of the Holy Spirit."

Hearing the Voice of God was the last theme for the sessions and the pre-seminar survey for behavior and actions showed that the educators scored 71 out of 80 (88.8%) points. There were only two statements for this session since the Child of God statement in Section 1 was left out for the action and behavior statements in Section 2. For Section 1 belief and attitude responses, the educators' corporate score was 110 out of 120 (91.6%) in higher agreement than Section 2 equivalent statements. Some of the educators agreed they hear God, but some educators responded with lower scores to actually God speaking to them in action in Section 2. Three teachers strongly agreed with 10/10 and two educators with 9/10 points on the scale. Two teachers responded 8/10 and Teacher 4 responded 7 out of the possible 10 points. This teacher responded with a two in Section 1 "I hear God" and a four to the statement, "God speaks to me." Teacher 7 also responded a four to "God speaks to me" but a three in Section 1 with "I hear God."

LISS Post-Seminar Survey: Section 1 Response to Belief and Attitude Statements

Eight educators took the pre and post seminar surveys to determine the impact of the seminar training on the designated themes/topics taught through sessions of teaching talks, discussion, and prayer. In Section 1, eighteen statement responses were retrieved about the educators' beliefs and attitudes toward each specific topic. The educators responded to the exact same statements before the session and then after the five sessions

of the Life in the Spirit Seminar teachings, discussions, and small groups. The Post-Seminar Survey of Section 1 belief and attitude responses after the five sessions were compared to those responses given before the seminar to analyze the impact of the seminar on the participant's beliefs and attitudes. The sixth theme, Hearing the Voice of God, statements were also analyzed on the pre and post survey. Table F.2 shows this data.

The eight teachers responded to God's Love after The Life in the Spirit Seminar. Five of the students responded on the Post-Seminar Survey with the same number on the Likert Scale as they circled on the Pre-Seminar Survey for beliefs and attitudes. Four of these scores were fifteen, which was the maximum points available. These four participants (T1, T2, T5, and T6) scored the most possible points in agreement for the Pre-Seminar Survey and were not able to score higher, since five was the highest score. Teacher 7 responded the same with a twelve in the Pre-Seminar Survey and the Post Seminar. Teacher 8 responded with a fourteen on the post-seminar survey for the theme of God's Love. T8 responded with a five to the statement, "I can turn to God" after circling a 4 on the Pre-SS. There was an increase of her agreement to this trio of statements after the training. Teacher 3 also had a positive change from 14 to 15 points increasing the score for "I can have a personal relationship with God" after the seminar. Teacher 4 responded also with a decrease from four to three points to the statement, "I can turn to God." After the training T4 changed from agree to neither disagree nor agree. Teacher 4 was the only teacher to decrease from Pre-SS to Post-SS for any theme addressed.

For God's Salvation, Teacher 4 decreased in agreeability for the statements, "Christ pursues me" and "Christ leads my life" from a circled four to a three. Teacher 2 decreased her score from Pre-SS to Post-SS for the statement, "Christ leads my life." Six teachers remained at the same number for the Pre-SS and Post-SS for the statements on God's Salvation.

The New Life in Christ had all educators score the same numbers from Pre-SS to Post-SS except Teacher 8. Her score increased (from four to five) her agreeability to the statement "Jesus is my helper." The other two statements were "The Holy Spirit can be felt" and "I can experience the Lord." From the eight teachers that had the same scores for Pre-SS and Post-SS, all responded with the highest points on the Likert Scale of 15 except Teacher 4 and Teacher 7. T4 and T7 responded with 11 points. One data result showing negative change from Pre to Post was that T4's Pre-SS score was 5 for "The Holy Spirit can be felt" and a Post-SS score of four after the teaching. This shows a decrease from the training, but on the same topic T4 circled three in the Pre-SS for the statement "I can experience the Lord" and positively changed to a circled 4 equating agreement. T4's attitude felt less that the Holy Spirit can be felt but more positively to experiencing the Lord. This denotes a disconnect in understanding the unity within the three 'persons' of the Trinity for if the participant understands the unity of the Trinity the experience of the Lord and the Holy Spirit would be equitable since the Lord and Holy Spirit are One. The participant may have felt the Lord more so since after seeing others experience and feel the Holy Spirit, T4 realized the participants felt the Holy Spirit as strongly before the training as they thought they had in the past.

For the theme Receiving God's Gift only two teachers scored the same number on their Pre-SS to their Post-SS. The other six educators increased their agreement from Pre to Post Surveys. Teacher 4 circled a response greater on the Post-SS for the statements, "I have turned away from things not of Christ," and "I ask the Lord in faith and believe He answers." T8 increased her response for the statement, "I believe in the charisms/gifts of the Spirit." T5, T3, and T2 circled an increase from four to five for the statement of "I have turned away from things not of Christ." After the seminar training these educators felt they had turned away and felt the gifts of the Spirit from this teaching on confession and confessing their sins.

Praying for the Power of the Release of the Holy Spirit is the last section that was taught and discussed at the seminar. Five out of the eight teachers scored the same on the Pre-SS and Post-SS. Teacher 7 was one of these teachers but had a lower score than the rest of eleven out of the 15. T2 and T8 were the positive change from Pre-SS to Post-SS. T2 scored a three, which is neither agree nor disagree to the statement, "I believe in the charisms, gifts of the Holy Spirit." The Post-SS for this same statement of T2 was a four after the prayer for the release of the power of the Holy Spirit. T8 also had a positive change from four to five for the statement, "I have committed my life to Christ." The negative change was for the statement, "I pray for the Holy Spirit to come into my life." Initially, T4 circled a four and then on Post-SS a three indicating neither agree nor disagree. T4's response may be from seeing the prayer of the Holy Spirit and realizing this is a foreign experience in her paradigm.

The statements from Hearing the Voice of God were teachings given throughout the five themes. Six of the teachers circled the exact same points on the Likert Scale from

Pre-SS to Post-SS. T7 again had a lower score of eleven than the others. T2 had a negative change from fives to fours for the statements “God can speak to me” and “I hear God.” T4 had a significant positive change from 10 on the Pre-SS to 14 on the Post-SS for these same two statements. T4 claimed the hearing someone speak in tongues was the most memorable part of the seminar. This is correlated to hearing God and others speaking to God.

Teacher 7 circled the exact responses for both the Pre and Post Seminar Surveys regardless of the statements or theme. Also Teacher 7 had the second lowest number of total points of the Likert Scale for the total for all the topics. T7 even skipped the same question on both the Pre and Post Seminar Surveys. There was no change on any topic for Teacher 7 from Pre to Post Surveys. The responses were the exact number circled for each of the eighteen statements for the Pre and Post Surveys displaying results for the participant’s beliefs and attitudes for the 6 themes.

Another way of analyzing data was adding all the teachers Pre-SS scores together for each topic and then comparing this the added Post-SS scores. These will be labeled the corporate scores for the specific topics taught on through LISS. God’s Love Pre-SS responses was totaled 111 and the Post-SS totaled 112. The average for God’s Love Pre-SS is 13.9 and for the Post-SS fourteen points. This small incremental change was due to the Pre-SS scores beginning at a high score with 5s circled and also only three teachers had change, two positive and one negative.

The results corporately for the God’s Salvation theme show an average for 13.6 for the Pre-SS and an average 13.3 for the Post-SS, which is 109/106. Regarding beliefs/attitudes, this is the only section in which the corporate score actually had a

negative change. Two teachers' responses were lower on the Post-SS than the Pre-SS. T4 was two points lower while all the other teachers remained the same from Pre-SS to Post-SS.

The New Life Section shows only one teacher changing their response positively while all the other teachers' scores reflected no change. The corporate Pre-SS 110 is similar to the Post-SS 111. The average scores are as follows for Pre-SS 13.8 and Post-SS 13.9.

Receiving God's Gift change from Pre-SS to Post-SS is the most significant change. This theme also shows the lowest scores corporately for any theme data analyzed. The corporate score for the Pre-SS is 102 which is an average of 12.8 and the score for the Post-SS is 108 which is an average of 13.5 per eight participants. Both this theme and the speaker for this theme were noted to have the greatest impact in participants from the data on the surveys and the questionnaire. Five out of the eight teachers positively changed their responses from Pre-SS to Post-SS. These teachers' attitudes and beliefs on Receiving God's Gift were impacted by the Seminar teachings. Due to the fact that the educators Pre-SS responses for Receiving God's Gift did not state 5 on the Likert Scale (strongly agree), the growth or increase was more evident than on the other 6 themes.

The responses for Praying for the Power of the Release of the Holy Spirit was another section which exhibits small incremental change from the corporate Pre-SS and Post-SS. Two teacher responses positively changed and T4 showed again negative change after the Seminar. The corporate Pre-SS score 106 and Post-SS score 107 were

only one-point differential. The average number for Pre-SS is 13.2 while the Post-SS averages at 13.4

Lastly, Hearing the Voice of God responses increased corporately from Pre-SS to Post-SS. The Pre-SS scores were 110 which is an average teacher scoring 13.8 for the three statements given. The Post-SS of 112 averages a 14 per teacher. T4 shows a four-point increase and T2 a two point decrease. The only theme that revealed a negative change after the Seminar was for God's Salvation since two teachers documented decrease in response on the Likert scale. The small increase can be due to the lack of an ability to choose a higher number than five on the Post-SS when five was circled for the Pre-SS. Heightened self-documentation initially was in part the reason why so many of the scores were the same for Pre and Post Survey responses.

LISS Post-Seminar Survey: Section 2 Response to Belief and Attitude Statements

When referring to the Pre-SS and Post-SS of Section 2, which reveals the behavior and actions of the participants connected to the six themes presented, the change and impact differs from that of the beliefs and attitudes. The Section 1 for beliefs/attitudes is significantly higher responses corporately than Section 2 for behaviors and actions with similar statements aligned with the six themes presented. The data exhibits that the educators self-scored their agreement in belief higher than their action in the same theme. When participants held a belief or attitude toward a seminar topic, it did not mean they would behave or act according to this belief or attitude.

The theme God's Love had one more statement given in Section 2 and it is concluded that this theme of the six presented was corporately a higher increase in

actions and behavior than attitudes/beliefs. The data revealed that participants had an easier time reflecting their beliefs positively yet their attitude and behavior did not equate to their intellectual confine of their reported belief.

God's Love had a minimal increase with change of responses. The total Pre-SS was 142 and the Post-SS 146. Three teachers had a 2-point increase from Pre to Post Surveys. Teacher 5 changed responses from eighteen to twenty, Teacher 4 from fifteen to seventeen, and Teacher 2 responded sixteen to eighteen from Pre to Post Survey on God's Love in Section 2. Teacher 5 had all the responses change to fives for the Post Survey. Teacher 4 increased from a three to four for the statement, "I turn to the Lord in times of need" and an increase of four to five in "I feel God's Love." The impact for feeling God's Love increased after the Seminar. Teacher 2 scores went from sixteen to eighteen since the response to the statements, "I feel God's Love" and "God is present with me" went from four to a five (strongly agree) on the Likert Scale.

For God's Salvation, 99 was given as the corporate point total for the Pre- and the Post- Survey. The same corporate score was given for the responses before and after the Seminar. This 99 score is quite low compared to the other themes since there is a possible 120-point response. Teacher 5 increases the response from a four to five for "I share with others about Christ" statement. Teacher 3 changed the response negatively three to two (disagree) to the same statement. The awareness from the seminar led to the recognition that she lacked in the area of evangelism especially through verbal expression even though she had reported participating in it. T7 responded low with a total score of nine out of fifteen possible due to skipping a question on both the pre and post survey for the statement "I answer Christ's invitation."

The New Life of Christ had higher scores and a corporate increase from 106 (13.3 average) to 111 (13.9 average). Four teachers had a positive change to their scores in this theme. Only one educator, Teacher 3, scored two points lower to the statements on The New Life from Pre to Post Survey. T3 responded all fives in the Pre-SS and then a 4 for the statements “I feel the Holy Spirit” and “I experience/encounter the Lord” on the Post-SS. Teacher 8 responded with 12 for the Pre-SS and 15 for the Post-SS. All fours (agree) changed to fives (strongly agree) on the Post Survey. Teacher 5 also increased in changing the one four response to “I experience/encounter the Lord” to a five on the Post Survey. Teacher 4 changed the response of “Jesus helps me” from a three (neither agree nor disagree) to a four (agree). Teacher 2 also had a positive change from four to five for the statement “I experience/encounter the Lord

The largest positive change from Pre to Post Seminar Surveys was for the Section 2 theme Receiving God’s Gift in responses related to participants’ behavior and action. Corporately the teacher scores Pre-SS totaled 96 out of 120. This score is the lowest of all topics with 120 possible points. The Post-SS showed an 8 point increase corporately from 96 to 104. Four of the teachers had a positive change from Pre-SS to Post-SS.

Teacher 8 gained two points in her positive response change to Receiving God’s Gift statements, “I turned away from things not of Christ” and “I petition the Lord in faith and believe” from fours to fives. Teacher 5 had a four-point positive change from Pre-SS at 11 to Post-SS 15. T5 circled all 5’s after the seminar on the Post-SS. This significant change was from a two (disagree) to a five (strongly agree) to the statement “I have turned away from the things not of Christ.” T4 went from Pre-SS score ten to Post-SS score twelve changing from two (disagree) to four (agree) to the statement “I have turned

from things not of God.” T4 did decrease in less agreement to the statement “I petition the Lord in faith and believe.” Teacher 2 also had a positive response change from eleven on the Pre-SS to thirteen on the Post-SS. She went from neither agree nor disagree to the statement to agreeing “I turn away from things not of God” from Pre-SS to Post-SS. Also a positive response change from four to five (strongly agree) “I am led by the Holy Spirit.”

The only educator to have a negative change in Receiving God’s Love was Teacher 3. Her answers indicated a negative decrease for both themes The New Life and Receiving God’s Gift. The statements “I am led by the Holy Spirit” and “I petition the Lord in faith and believe” were the responses that changed from strongly agree five to agree four in Pre to Post Surveys.

The topic of Praying for the Release of the Power of the Holy Spirit data was analyzed and corporately the Pre and Post Survey scores were 105 and 105. Four of eight teachers reported a change. Three teachers had a positive response change and one teacher had a significant decrease for these specifically themed statements.

Teacher 3 went from fifteen total points to eleven. She had self-recorded all fives on the Pre-SS. On the Post-SS she circled a four for “I have committed to Christ” and “I pray for the Holy Spirit in my life,” still in agreement but not as strong as before the Seminar. For the statement “I have surrendered to the charisms and gifts of the Holy Spirit,” This Teacher 3 responded with a five (strongly agree) and changed her response on the Post-SS to a three (neither agree nor disagree).

The three teachers that had positive response changes was T2, T4, and T5. Teacher 2 gained one point in the response change from four to five for the statement “I

have committed to Christ.” Teacher 4 changed from three neither agree nor disagree to circling a four in (agreement) to the statement “I have committed to Christ.” Teacher 5 responded with a thirteen Pre-SS and fifteen Post-SS. Both statements, “I have committed to Christ” and “I have surrendered to the charisms and gifts of the Holy Spirit” were scored as a four on the Pre-SS and changed to fives on the Post-SS. Teacher five circled all fives on the Post-SS. The other four teachers had the exact same responses for Pre-SS and Post-SS. This Section 2 was a culmination of statements reflecting participant actions and behavior.

The last theme data analyzed from the Pre and Post Surveys was Hearing the Voice of God. There was no specific talk or discussion on this topic but it was a theme weaved throughout every session talk given. Throughout the five other themes, there was a common thread of Hearing the Voice of God, since this is necessary and in relation to God’s Love, Salvation, The New Life in Christ, Receiving God’s Gift, Praying for the Power of the Release of the Holy Spirit, and Hearing the Voice of God. Only two statements were given for Hearing the Voice of God in Section Two since an additional statement was given for God’s Love.

The highest possible total in the section on Hearing the Voice of God was 80. The corporate total was 71 for the Pre-Seminar Surveys and equally 71 for the Post-Seminar Surveys. Six of the teachers had the same response from Pre to Post Survey. Teacher 4 had a positive increase in her score and Teacher 3 had a negative decrease from Pre to Post Survey. T3 began with 5’s for the statements “God speaks to me” and “I communicate with God” and then changed the responses to fours on the Post-SS. T3 had

a meaningful positive change for the statement “I communicate with God” from a three score indicating neither agree nor disagree to a five (strongly agree) after LISS training.

Analysis and Interpretation of Questionnaires

The questionnaire gave the educators another modality to express the impact of their experience of The Life in the Spirit Seminar. The participants could recall the speakers’ talks, the small group discussion time, the art activity, and/or the individual prayer time. This researcher received great insight into what each participant experienced, and how this Seminar impacted the participants and their spiritual formation from the questionnaire data. This questionnaire had four themes to unveil the self-reflective teacher assessment of Impact (positive, negative, or none), Effect on the spiritual life and evangelization in teaching, Experience of the Holy Spirit and memories, and Sense during Prayer Time including Discomfort experienced from the LISS training. Three questions were about the impact of LISS felt by the participant. Two questions explored the effects of LISS on the participant’s spiritual life and level and openness to evangelization. Next, one question was given for the participant to write about the most memorable part of LISS. Lastly, three questions inquired about the participant’s experience during the release the power of the Holy Spirit during prayer time. This analysis will be done for each teacher response and then this data will be used to triangulate these responses integrated with quantitative data from the session topics and interviews for the overall impact of The Life in the Spirit. The questionnaire data is shown on Table H.2

Teacher 1: Impact, Affect, Memories, Prayer Time and Discomfort

The questionnaire of Teacher 1's written responses expressed the positive part of the Seminar and stated this was a positive experience overall. Enjoyment was used by T1 for the talks given by the speakers and their messages, in which he stated that he felt entertained, empathetic, faithful, and uncomfortable at times. The most remarkable statement of T1 from the questions on impact was, "I learned a way of viewing confession in a meaningful way." T1 really enjoyed the speaker for Receiving God's Gift, but was not able to express a greater agreement from the pre to post survey questions since he began with all fives on the pre-survey and that was the highest point value on the Likert scale. T1 had quantitative responses of fives to all statements except for "Christ pursues me" on the pre-surveys. The post survey showed strong agreement to all themes, which was the same point value as the pre survey. Analyzing the pre and post survey, the researcher concluded there was no impact since the points were the same on the pre and post survey but the qualitative data on the questionnaire refutes this previous conclusion. It is more likely that there was an impact, but the quantitative data could not portray an increase of points due to the fact that the pre survey responses were predominating fives on the Likert scale and the post could not show a positive change for these statements. There was an impact on T1 which he recorded as being positive and changing his belief and attitude toward confession (God's Gift). This teacher also does not claim Catholic affiliation nor had he any expectations for the Seminar on the registration paperwork.

The effect of the speakers and prayer time on Teacher 1 was expressed through his responses that the talk on confession would help him evangelize this aspect of the faith. There was no response for the effect of prayer, only the effect of the one speaker and topic. This effect was again positive as was the impact of the Seminar for Teacher 1. The positive effect was that he had a specific new learning to which he could now use to evangelize. The internalized experience and memory was left blank by T1 for question three. T1 stated he did not really have a memorable part and referred the reader to the answers already written for questions one and two.

Question four asked about the sense of the participant during prayer time and/or the discomfort. T1 stated a “bit of discomfort” when the teacher felt that another person was forcing a religious practice on another to have an emotional response. T1 was aware of the others reacting to this prayer time and saw another rolling their eyes. Also this teacher interpreted this as others not being happy with what was going on during this prayer time of the Seminar. The participant reported feeling uncomfortable, his sense of what others were experiencing impacted his reaction and feeling.

Overall Teacher 1 self-recorded a positive experience and impact. The written responses to the questionnaire also edified this conclusion since the enjoy ability of the talks and also the take away learning more about confession for T1. The effect of gaining knowledge for God’s gift was concluded as positive and equipping in Receiving God’s Gift of Confession. The self-reflective response to the memory of the Seminar was non-directional and this primary investigator deems the discomfort as a negative response though T1 seemed highly focused on those around him instead of the personal experience of the prayer time.

Teacher 2: Impact, Effect, Memories, Prayer Time and Discomfort

Teacher 2 had much to express through the written responses on the questionnaire. The Impact was described by T2 as “very positive.” This teacher desired to grow more in his faith/ prayer life and stated this as the reason he came to the seminar. T2 also stated that he opened himself “to let the Holy Spirit move” in his life. This teacher was significantly impacted by the experience.

The effect on Teacher 2 in regards to spiritual life and evangelism was also positive. Teacher 2 stated that his prayer life has become more intense, his journal writing had more purpose, and now he is more encouraged to share Christ with others after LISS. Teacher 2 used the word “bold” and “intense” to describe how he could now evangelize and his prayer time. God answered his prayer to be bolder through LISS. Teacher 2 stated he had already had a chance to share his experience with others in “actions and words” that weekend. Teacher 2 had already evangelized others in the time between the seminar and the when the questionnaire was given to the staff.

The internalized experiences and memorable times of LISS for Teacher 2 was that he was “touched by many parts of the Seminar.” The most suggestive statement from Teacher 2 was that, “this was new for me in the sense that all of my other encounters in the Catholic Church have not been as spiritual and impactful.” This teacher on the registration form marked not being Catholic and that he attended another church in the area. This statement revealed to me that this LISS gives the opportunity for denominational unification. The body of Christ is one in the Trinity and when the Holy Spirit is recognized and called upon all can be touched regardless of denomination.

Teacher 2 had a sense during the prayer time of the “outpouring of love” and “a ‘wash’ of peace and calm but with excitement over me.” This prayer time for Teacher 2 was quite positive and the teacher wrote about recalling this experience over the weekend and when feeling tired the memory brought him back to focus. These are the internalized memories from peak experiences that bring about self-actualization in Maslow’s hierarchy of needs. Most importantly, these memories usher the participant into the reality of the Holy Spirit, which in the Trinity is present every moment, and believers can invoke and feel this power and presence of God constantly.

Teacher 2 experienced the power of the Holy Spirit and was impacted by the experience of LISS. The interview section will give more data about this impact and the fruits of the LISS. The results from the responses of Teacher 2 on the questionnaire shared an additional effect from the LISS. This impact and effect was an experience of denominational unification, which is a natural byproduct of not dismissing or over magnifying the ‘person’ of the Holy Spirit in the Trinity. The Holy Spirit when recognized reconciled the denominational divide with God and Jesus Christ in the Trinity. This participant was a non-Catholic, but could relate to the others who were catholic that were experiencing the power of the release of the Holy Spirit since in his non-denominational contextual background this prayer experience was more common than the tradition and rituals. He had not felt this in his Catholic experience before LISS.

Recognition and magnification of reconciliation of all “persons” of the Trinity in the LISS for the release of the Holy Spirit is recognized and received with as much value as receiving the love of Father and the word, Jesus Christ in LISS. T2 claimed “this was new for me in the sense that all of my other encounters in the Catholic Church have not

been as spiritual and impactful.” Teacher 2 was moved by the experiential training and also inspired to evangelize from LISS. He stated he was “more encouraged to share Christ with others.” T2 wrote that he “already had a chance to share with actions and words” between March 21, 2015 (the day of the Seminar) to a few days later when he filled out the questionnaire. Both the questionnaire and the survey findings confirm Teacher 2 was impacted by LISS.

Teacher 3: Impact, Affect, Memories, Prayer Time and Discomfort

Teacher 3 filled out the Registration form and the participant came to the Seminar for education and inspiration. The impact of the seminar was shown through Teacher 3’s response to the first question. T3 stated she “left spiritually energized” and “inspired by the testimonials.” Teacher 3 showed emotion at the Seminar while the speakers gave their testimonies. T3 was engaged and present in the small group. The LISS training experience had a positive impact on Teacher 3.

The effect for Teacher 3 was her discovery of why this participant was uncomfortable with verbally sharing her faith journey. Teacher 3 listened and enjoyed the faith stories of others and this made her wonder why she was uncomfortable evangelizing like others. This participant stated that she was more comfortable sharing her faith through action and not with words. The exploration of inquiry of why her discomfort, was the effect of the LISS training for Teacher 3.

The experience that was memorable to Teacher 3 was two stories or testimonials from the speakers. She called it “spiritually fulfilling” to hear and see how Christ is working in others. Teacher 3 was reminded by these stories to remain open to hearing

God's call. Teacher 3 was "inspired by the guest speakers' inhibition in sharing their faith, their relationship to Christ, and their love for the Catholic faith." This was encouraging for T3 to continue to be bolder in sharing her faith like the speakers.

The sense of Teacher 3 during prayer time was that the teacher was of discomfort when others were pressured to talk in the small group by the facilitator. The age difference affected Teacher 3. From the perspective of Teacher 3, it would be better for younger leaders since most the participants in her group were young adults. Some of Teacher 3's discomfort was from the age gap of the leaders to participants and the cultural appropriateness of the communication between the two groups. Teacher 3 used the term 'somewhat confusing' when referring to the group speaking about spontaneously speaking in tongues.

Overall, the data from the questionnaire shows that Teacher 3 was impacted by the LISS training. This overall was a positive experience for Teacher 3 though the discomfort was felt during the prayer time when Teacher 3 perceived the leaders were pressuring others to speak and participate in the group. This participant Pre and Post Survey showed that Section 1 exposed the beliefs and attitudes of the teachers on the six topics either increased or stayed the same from Pre to Post. For Teacher 3 the Section 2 was an anomaly for the research project. Though the data on the questionnaire showed that the participant felt inspired and spiritually energized, Teacher 3's results from Section 2 on the Post-SS showed the negative change or decrease in scores for every theme. Section 1 belief statements increased on the post survey. Teacher 3 reflected that her responses were in less agreement for the statements related to actions and behavior after the LISS. This was addressed more thoroughly in the interviews.

Teacher 4: Impact, Affect, Memories, Prayer Time and Discomfort

The impact on Teacher 4 was neither positive nor negative. There was an enjoyment of the speakers but then also a feeling of discomfort during prayer. The impact or learning that took place was learning about the lives of the other participants and colleagues. Teacher 4 desired to find peace and strength from the event itself. There was a hope for inspiration. This expectation was not shown through the data collected in the questionnaire for T4. The impact was somewhat negative.

The effect on the participant was the feeling that the participant couldn't feel the Spirit in the way the speakers did. The participant felt that her teaching about the faith did not change after the seminar training. There was an idea that she could invite the speakers to her classroom so they could speak to the students, but there was not a connection that she could tell her testimony since she hadn't felt she had an encounter or experienced God in that way. Similar to the speakers, T4 did not relate to the stories but valued them.

Teacher 4 had an experience that was memorable from the LISS. T4 had never heard or seen anyone speaking in tongues and that was the memory T4 chose to write about in the questionnaire. No other comment was made about the experience, but this ending prayer time was the most significant memory of the entire LISS for T4.

Lastly, Teacher 4 gave insight to her sense during prayer time. T4 felt uncomfortable at the prayer time since that was not the way that she would choose to pray. T4 felt a sense of pressure to have to speak tongues or have a vision. She had a sense of thinking others were disappointed with her during this prayer time. The Pre to Post Survey for T4 showed some very interesting parallels. In Section 1, Teacher 4 had a

negative change for belief and attitude statements for the themes of God's love, God's Salvation, and the Prayer for the Release of the Power of the Holy Spirit. T4 responses changed positively for Hearing the Voice of God for the belief and attitude statements. In Section 2, Teacher 4 had a positive change or response to the statements geared toward behavior and action of the six themes. Her belief decreases though her actions and behavior changed. The participant currently was attending a catholic college while teaching at SRS.

Teacher 5: Impact, Affect, Memories, Prayer Time and Discomfort

Teacher 5 responded to coming to the seminar because it was an in-service. Teacher 5 was impacted by the LISS. The effect, experience, and comfort level will also be analyzed in this section. Teacher 5 felt relaxed at the seminar and her artistic feeling and gifting was heightened during the LISS. The prayer time gave her ease and also gave her teaching methods to teach her students faith in another way.

The memorable aspect of the LISS for Teacher 5 was the personal stories of the speaker. She also wrote about when the facilitator hugged her crying and told her she had a message for her. This touched Teacher 5 and was a significant memory. During prayer time, Teacher 5 felt uneasy but also relaxed subsequently. Teacher Five's responses were shorter but gave significant data through moments when she was impacted and the experience was positive overall. T5 claimed she would go to another LISS training.

Teacher 5 responded with mostly 5s on the Pre-SS for beliefs and attitudes toward God's Love, God's Salvation, The New Life in Christ, Receiving God's Gift, Praying for the Power of the Release of the Holy Spirit, and Hearing the Voice of God. The Post-SS

in Section 2 of these topics for beliefs and attitudes remained 5s after the Seminar or advanced to strongly agree (5). On Section 2 for behaviors and actions, all themed statements had a positive change from Pre-SS to Post-SS except Hearing the Voice of God, which remained the same. The most significant increase in points Receiving God's Gift which response went from eleven on the Pre-SS to fifteen on the Post-SS. Both the pre and post survey data analysis and the questionnaire findings confirm Teacher 5 was impacted positively by LISS.

Teacher 6: Impact, Affect, Memories, Prayer Time and Discomfort

Teacher 6 indicated that spiritual reinforcement was the reason he came to the seminar. The actual impact described by Teacher 6 was that "it provided an opportunity to witness a very spiritual interpretation of our Catholic faith." No response was given to the positive, negative, or neutral question. Teacher 6 wrote one sentence to this question.

Teacher 6 was affected by the LISS. Teacher 6 expressed enjoyment from the hearing of the speakers' testimonies of their faith journey. Teacher 6 did not report any effect on teaching methodology or practices in the classroom. Teacher 6 reported no change in how he would teach religion or faith, and his responses provided no evidence that LISS affected him in terms of evangelization.

Teacher 6 highlighted the talk about confession of the speaker during Receiving God's Gift. Teacher 6 experienced the personal narrative as memorable and significant to the LISS training. The testimony gave depth to Teacher 5 about one's faith transition.

The sense that Teacher 6 had during prayer time was discomfort with the way that the leader led the prayer time. Teacher 6 felt that the participation would be higher if the

time was led in a different way. Teacher 6 stated others felt reluctant to participate due to this leading.

Teacher 6 responded with the exact same values on the Pre-SS and the Post-SS. There was not one positive or negative change of numbers circled for any statement from any theme analyzing Pre to Post-Survey data. This would indicate no impact from the surveys. The questionnaire gave insight to what Teacher 5 enjoyed and witnessed during LISS, though this would not denote impact. Teacher 5's results showed more of a participant watching the seminar rather than participating.

Teacher 7: Impact, Affect, Memories, Prayer Time and Discomfort

Teacher 7 came because he stated that he was invited. Teacher 7 claimed that this experience of LISS was neither positive nor negative. T7 had a high interest in the LISS and how others can experience their faith and seeing their relationship with others. One statement stood out about "the reality of my experience was pretty much what I expected."

T7 claimed enjoyment with the speakers but that it did not affect his spiritual life since his understanding of faith differently than the speakers. T7 likes to see how others experience their faith though feels that he was not affected by their experience. Also it did not affect the way he taught since his approach to faith is different than the speakers.

The memory that was deemed as memorable was the prayer time at the end of the seminar that made him feel what others felt. T7 felt the closeness with the Spirit others felt during this prayer time. T7 also felt the discomfort of others. T7 expressed his experience through feeling the experience of others. The answers of Teacher 7 were

about the other participant's experience instead of his own. This was more about being a part of another's journey than his own.

All of the responses of Teacher 7 whether in Section 1, Section 2, Pre-SS, or Post-SS none of them changed negatively or positively. The statements of disagreement, agreement, and neither of these remained the same. Even the statement on the Pre-SS that had no circled number and proposed to be forgotten was not circled in the Post-SS, which would deem this an intentional response left blank. Both the survey and seminar questionnaire showed no personal impact directly for T7, but T7 claimed in the questionnaire he was impacted by the impact others felt. T7 was the eldest of the educators present and had the longest tenure at SRS.

Teacher 8: Impact, Affect, Memories, Prayer Time and Discomfort

Impact from the LISS for Teacher 8 was enjoyable and touching to her heart. The speakers were her favorite part and she noted that her group was very quiet and did not open up very much. This was an area of growth that was lacking for T8 and her group.

The effect of the Seminar was that T8 hoped to be more like the speakers. T8 desired to speak passionately about faith and felt that her methods were usually intellectual instead of from the heart. The example of the speakers and their testimonies was something T8 aspired to grow toward and use in faith sharing.

The memory that was mentioned for question 3 was when one of the priest speakers who spoke from his own experience about making mistakes and learning from them. T8 felt it was great that the speaker was youthful and relatable. This session of God's gift was noteworthy for T8.

The sense T8 felt during the prayer time was uncomfortable since T8 felt the group did not open up much during the discussion time. Teacher 8 thought that this experience would have been better in a group that had been open to one another. The actual praying was not uncomfortable, but the fact that this was more intimate and the group was not at a place where they could pray in this way together due to the lack of opening up to one another.

Teacher 8 had the positive change from Pre-SS and Post-SS in the themes of The New Life in Christ and Receiving God's Gift for the statements for beliefs and attitudes. The Receiving God's Gift was the talk that was written about in the questionnaire as her most memorable part of the LISS. For Section 2, the positive change of responses was for these same themes and also the Praying for the Release of the Power of the Holy Spirit. The most significant increase of points for responses was for the theme of The New Life in Christ for the statements regarding behavior and action. All four were the initial response to the statements "I feel the Holy Spirit," "Jesus helps me," and "I experience/encounter the Lord." The Post-SS for Section 2 of this theme was responded to with all 5s, which denote strong agreement. The data from pre and post survey responses and also the questionnaire findings confirmed Teacher 8 was impacted by the LISS.

Analysis and Interpretation of Interviews

The interviews took place after the LISS and were quite open-ended in nature. The teachers were given the opportunity to speak about the LISS candidly and the researcher's intent was to hear what the participants desired to share in relation to the

impact of LISS. The educators were asked to self-reflect on the data analysis of the surveys and to elaborate on why they answered the questionnaire with the short answer responses that they had written.

Teacher 1 was very open during the interview. The researcher asked about the impact of the interview and T1 spoke to the data in the survey and the questionnaire. T1 spoke about his background and growing up Baptist. The researcher and participant discussed the word of God and its importance. T1 reflected on his past and also stories of his childhood that spoke to his gifting and also about evangelization.

Teacher 1 clarified that he had answered all 5s on every statement because he strongly agreed with all the statements. The only one statement that he did not strongly agree with was for the belief statement “Christ pursues me” where he responded with a three. T1 brought this concept about Christ pursuing us in discussion at a staff meeting and the other teachers discussed their agreement and attitude toward this statement. T1 exclaimed in the interview that he put a three because he does not believe that Christ pursues him because Christ is always with him. T1 believed that pursuing was hounding or chasing someone and that Christ was with him constantly so Christ did not need to pursue him. Teacher 1 believed Christ taught, guided, and called him but not pursued, and this statement was the only statement he did not strongly agree. By this data, disagree or strongly disagree would be the accurate response for T1 for the belief statement “Christ pursues me.”

Interestingly, T1 brought up a past story during the interview about his friend that had fallen away from God and how when he was younger he had walked him through the salvation prayer. T1 had remembered that during the interview when speaking about

evangelism. It was discussed that this evangelism was similar to the pursuit of God that was refuted on the survey. After the seminar, T1 told the researcher that the researcher's testimony really left it "all out there" and later confided about a traumatic event with his family. The seminar whether after the questionnaire or during the interview increased the participants' ability to open up about his past and his wounds. God was truly present during these conversations of vulnerability and sharing. Whether conscious of this or not, T1 shared his testimony after the seminar and there was healing that birthed strength in this dialogue for participant and facilitator. T1 was led to tell his story post-seminar.

T1 claimed that the seminar taught him about confession which he never understood since the catholic faith emphasizes this and he did not grow up catholic. T1 claimed to have an "aha" moment where he got the message about confession during the talk on Receiving God's gift. As a self-proclaimed auditory learner, T1 stated the way he hears is first intellectually. The session four teaching was a paradigm shift for his knowledge of this sacrament of reconciliation. The new concept of confession was learned and the perspective shared by the priest gave T1 insight to the meaning of confession.

When asked about the discomfort during the prayer time, the participant felt that the facilitator was trying too hard to make something happen. Although T1 thought the facilitator's heart was in the right place, he was uncomfortable that the facilitator was trying to make something happen that only God could make happen. Another sense that T1 expressed was only God could create while the facilitator could only create opportunities. Teacher 1 felt disheartened by this feeling that the facilitator was trying to push an easy target participant to do something that she was not necessarily ready for or

desired. Despite this uncomfortable feeling, teacher 1 stated in the interview and the questionnaire that this LISS was a positive experience. The impact changed his knowledge and beliefs on confession and gave him the ability to share his story with the researcher.

Teacher 2 responded with great zeal and passion in the interview after the Seminar. T2 experienced this seminar as a mountain top experience. He reflected that the colors seemed brighter and everything was more alive after the seminar. He related comfortably to the move of the Holy Spirit and praying for the participants. For T2, this experience was a bridge of the denominations. There was an intensity that he felt in his spiritual life including prayer, journaling, and also evangelism after The Life in the Spirit Seminar. This LISS was like nothing he had experienced in the catholic faith before since it was so engaging and filled with the release of the power of God. T2 felt LISS was extremely impactful and this seminar with his colleagues was positive and helped him grow in his faith. T2 shared stories about other faith-filled experiences.

The researcher opened the interview questions to why the participant felt he had decreased his response scores for two themes from pre to post survey when the questionnaire written responses affirmed the positive impact of the Seminar. The two themes of God's Salvation and Hearing the Voice of God belief statements showed statements with 4s on the post survey, which were given 5s on the pre survey. One of the possible reasons given by the participant is that he strongly agreed that he could hear God, that God spoke to him, and that Christ leads his life and then just agreed on the post test since he felt after LISS that he could hear more and be led more by Christ and a five denoted the most agreement. The LISS can bring one to a more accurate portrayal of

one's true attitude and belief through a powerful encounter. The post scores showed that there were no longer two responses of three (neither agree nor disagree) on belief statements of "I turned away from things not of Christ" and "I believe in the charisms/gifts of the Spirit." The post survey showed 4s representing agreement. T2 had an experience where he felt the power of God and these beliefs changed. His surrender to the charism action statements also increased points to meet his belief a statement score. This zeal and positivity radiated as he was interviewed and shared his experience of feeling at ease and excited about God and his love.

T2 praised and was in deep prayer on the way home from the Seminar. Though there was a fear of confession, T2 learned more about the sacrament from the priest and also connected it to his accountability partnership with those from his congregation. The LISS filled him to be more passionate which is needed in the educational profession which can be stressful and tiresome. The speakers encouraged and gave T2 peace through the stories that they shared for each session. The weekend after the seminar, T2 felt very passionate about his faith. When we spoke later recalling the seminar, the only concern that T2 had was that the other teachers in one group were unhappy with the prayer time and grumbled about it. This made T2 feel a little discouraged that not all the teachers experienced LISS the way that he did. Community is important to the team of educators at St. Robert School and many of the teachers had diverse encounters and impact from LISS.

The outpouring of love Teacher 2 felt when the participants were being prayed over filled him with peace, calm, and excitement simultaneously. There was comfort from this experience of praying for the release of the power of the Holy Spirit. When the

researcher discussed some people feeling discomfort, Teacher 2 stated that, “we could have gone farther.” This response was given during the post-seminar interview and T2 desired more deep faith-filled prayer and Spirit-filled time. There was a spiritual hunger ignited in Teacher 2 and he wanted more of the Spirit of God. T2 was impacted by LISS and connected to his Methodist background and non-denominational circles. The Holy Spirit unified the divide between the denominations. T2 was emotional about the process and continued to share about this catechesis and training as the weeks progressed.

Teacher 3 had very unique data results compared to her colleagues. In the pre and post survey analysis the findings showed an increase for scores from pre to post on Section 1 for beliefs and attitudes for the six topics in LISS. The only topic where the score remained the same from the pre to post survey was for Praying for the Release of the Holy Spirit. This was similar to the other participants. The variance occurred for the data for Section 2 with statements describing one’s actions and behavioral change. Every topic decreased from pre to post survey given after the LISS. God’s love statements score was documented nineteen to seventeen, God’s Salvation score was eleven to ten, The New Life in Christ score fifteen to thirteen, Receiving God’s Gift score from fourteen to twelve, Praying for the Release of the Power of the Holy Spirit score from fifteen to eleven, and Hearing the Voice of God from ten to eight. The interview began with dialogue with Teacher 3 about the data in Section 2 and an explanation to why she responded a decrease in scores on all the themes from pre to post.

Teacher 3 knew exactly why she responded with lower scores in the post survey than the pre survey for Section 2 action and behavior statements. T3 stated that she heard the testimony of others and especially one lady in her group that was on another level that

she felt she was not on yet. T3 felt the speakers and the researcher's evangelism gave her an idea of how to share the message of Christ beyond her comfort level. She also felt that once she met another woman and heard the facilitator, speakers, and researcher spoke on how they felt God's love T3 felt that she couldn't do that and T3 realized her behavior and actions could be shown more and many times she had kept her beliefs inside herself. T3 felt that it was not that easy but hearing other Catholics with like-minds made T3 feel encouraged to try to show more of her faith to the world.

One way T3 decided to share her faith after LISS was to wear her prolife bracelet and when people asked about it she shared her faith to the others. Teacher 3 had no problem sharing faith with her students but on the post-test she felt it reflected her realization that she did not act on her beliefs as much as she could outside the Catholic school. This was a wonderful revelation for Teacher 3 and truly impacted her self-analysis and awareness of the divide of her beliefs and actions.

Teacher 3 came to my office the week after the seminar in gratitude for The Life of the Spirit, speakers, facilitators, and participants. Teacher 3 was quite emotional in her thankfulness at the researcher's door and with tears in her eyes expressed the impact of the Seminar on her weekend and spiritual formation. T3 was inspired to understand why she was uncomfortable sharing her faith verbally when the speakers and others in the group were so uninhibited.

The data analysis process unveiled a unique, unexpected finding that the impact of LISS was truth bearing for T3. The Holy Spirit brought to vision what T3 stated as strongly agree or agree when her actions were not in accordance with this belief statement. Biblically, the word of God penetrates between soul and spirit and this teacher

was given revelation and insight to her own divide from self-imposed fear. The Holy Spirit energized her and helped her self-actualize to be more open to Christ. The testimony from the others of how Christ transformed them gave this educator the model needed in discipleship to see what Christ had done in others' lives and how God could empower T3 to spread His word.

One of our office staff was in the small group with T3 and this participant had a huge release of stress and physical pain as the positive impact of the Seminar. The office staff rushed to mass after LISS and physically she looked relaxed and less anxious after LISS. T3 and this office member were impacted positively by the seminar and both spoke about enjoying the ability to be prayed for and participating in praying for each member in the group. Teacher 3 and the office staff member had not been a part of this kind of prayer time in the past. Both experienced tears and a sense of peace from the prayer in the release of the power of the Holy Spirit.

Teacher Four was in the small group in which the researcher co-facilitated. T4 participated in the art activity and also the prayer time. T4 was self-conscious and claimed that during the small group time she felt that she was disappointing people and felt pressured to speak in tongues or have visions. When interviewed about the prayer time, T4 stated that she was unprepared or off-guard when she was prayed for in the circle. This made her uncomfortable since it was something T4 had never experienced. Teacher 4 felt all the others in the group had this belief or connection with God that T4 did not have and she wanted to "remain true to herself." This was not the way T4 would pray normally and this new approach to prayer gave her a feeling of discomfort.

Teacher 4 felt the most memorable part was the prayer time because it was the first time she heard others pray in tongues. Teacher Four felt what are these people doing and remembered hearing “unique sounds she had never heard.” Teacher 4 expressed that “there were not many her age and they did not have beliefs like her” in her small group. At the Catholic college T4 was attending at the time of the Seminar, there were two religion classes that were mandatory. T4 claimed that “one class was the history of the church and the other class could be for any religion.” The researcher probed if Teacher 4 had any experiential training or ministerial learning in those religion classes and T4 stated that the learning and teaching was predominantly intellectual. T4 shared that the catholic college had many resources to read or opportunities, but the students had to seek them out. There was no mandatory spiritual formation or forcing one to participate in these opportunities.

Teacher 4 circled the lowest amount of points on the Likert scale for the themes in comparison to the other Teachers who participated. Teacher 4 had a negative change in her score for many of the belief statements on God’s Love, God’s Salvation, and Praying for the Release of the Power of the Holy Spirit. The positive change of points for her response was for the belief statements for Hearing the Voice of God. T4 had a positive change in points for the action/behavior statements for all six themes. When interviewed the teacher 4’s self-reflection gave insight to this data analysis. T4 felt she did not think of her previous responses and there was a lot of questions. T4’s answer in the interview was that “I have not heard God or that God has spoken to me. I see positive things and miracles as God.”

Teacher 4 brought up a Hillsong music conference she attended and that it was similar to the LISS. T4 felt the speaker at the LISS and this Hillsong conference connected and engaged her age group using manipulatives and it was “refreshing.” T4 felt the Catholic Church was different, though universal. T4 enjoyed the Hillsong music. This parallel made by T4 to LISS and Hillsong was interesting data since The Life in the Spirit was a catholic seminar, but Teacher 4 felt it was more like a Protestant conference. This confirms the interdenominational nature and character of the Holy Spirit. The Holy Spirit unifies for the Holy Spirit’s unity with God and Jesus Christ, the dimension of oneness is what the Holy Spirit emulates and magnifies in believers.

Teacher Five had a change of scores from pre to post survey. T5 increased points or responded with the same score in the belief and action statements for each of the six themes. No negative change was documented. Teacher 5 circled the highest points on the post survey for every statement except, “God speaks to me.” When asked about the change of response, T5 felt an impact from the LISS and this was shown in the data analysis.

Teacher 5 spoke about the day as a time of relaxation and of oneness through sharing in one’s small group. She felt that the group was open and the prayer gave her ease. The facilitator was humble in her approach with the participants in the opinion of Teacher Five.

T5 gave testimony of how during the talks she was sketching and she began drawing what the speaker was teaching before the speaker spoke it. The researcher probed to understand and T5 told how she would start drawing a chalice and host and then the priest would speak about communion. T5 was engaging in prophetic art since

she was creating what was to be said in the future. The researcher interviewed about discerning if this was Teacher Five's gift. T5 spoke about how she loved art and also in the interview, T5 said this happened three times in her life. She was also able to express this gift at the prophetic art table at the LISS. She enjoyed this opportunity to use her love for art during spiritual formation. The adjective she gave for this experience was brilliant.

Also she felt an emotional impact during an experience when the facilitator hugged her and said she had a message for her. It was a memory she will not forget when the facilitator was crying and having an emotional impact by God's message to another. The prayer time did not make T5 nervous but she did feel it was weird. It was more of a gut feeling for her since this was not a common experience for her.

Teacher Six was very open in the interview when discussing the LISS. Teacher Six had no comment about the no change from the pre to post survey. The LISS was not personal for Teacher Six. He spoke to what he witnessed but not much about what he experienced himself. T6 discussed the priest's talk on Receiving God's Gift and the humility of the priest who spoke about his life. Teacher 6 liked the priest's ability to be open about sharing that part of his life and T6 felt this was rare for a priest to share his colorful past. T6 was moved to go to confession after this specific talk and then T6 shared that he used to go to confession every Friday. The impact of the LISS for T6 made him ponder why he did not go every week and how his wife talked to him about going similar days like when he was a child.

When the researcher asked about the prayer time, T6 referred to his last answer on the questionnaire where he stated that he was uncomfortable. When asked to elaborate on the experience, T6 felt that the approach of the prayer person made people less apt to get

prayed over. Teacher 6 did not get prayed over but experienced the prayer time. His reluctance was attributed to what he felt while watching others being prayed over. T6 felt the whole group was reluctant to fully participate from how the prayer time was led.

Teacher 6 also stated that “he wasn’t ready for that,” during the prayer time. The prayer for the release of the Holy Spirit was not something he was ready for and he did not feel prepared for that. The term to describe this LISS was that it was a very spiritual interpretation of our Catholic Faith. The LISS was an experience that differed from the other retreats the participant had attended in the past. As the researcher was questioning T6, the teacher started telling the researcher about dreams to work with those who were human trafficked and the calling on his life. This dream, that he wanted to begin after teaching retirement, was shared in the interview. The researcher felt the Holy Spirit in this moment and her hands began to perspire and it was glittery sweat. The researcher showed T6 and both continued to get excited about the future plans for Teacher 6 and the ministry God was calling his family to after retiring from education. Teacher Six felt his hands begin to feel differently. This was a special moment the Holy Spirit gave to the interviewee.

LISS did not affect teacher 6 in his teaching methodology. T6 felt he was given an opportunity to witness an interpretation though it was not personal. The impact was moving him to go to confession. The prayer time was not personal for him. The researcher felt the Holy Spirit during the interview post-seminar.

Teacher 7 stated in the questionnaire that the experience was neither positive nor negative for him. It was what this Teacher expected from LISS. The topic talks were enjoyable to him, but it did not affect his spiritual life. When being interviewed the

question asked of T7 was why he did not put an answer for the statement “I answer Christ’s invitation?” T7 responded that it is not Christ inviting him but just to be alive. T7 believed God wanted him to be himself and that people encounter new things all the time. The researcher also probed to why there was no change negative or positive in his scores. T7 felt that he was not personally impacted, but was impacted by others being impacted. T7 admired the peace and calm that others experienced. Also he admired how others were moved by the Holy Spirit.

Teacher 7 was prompted during the interview to tell a story about the students who brought in desserts for Loaves and Fishes and when he told them they did not bring enough one student asked him, where are your cookies? T7 stated that he was learning from the students and also from their questions. This story portrayed his role also at LISS. T7 saw everyone else being moved by the Spirit and how he many times observes instead of participate. T7 stated that he was less open and felt the profound faith and peace of the speakers and other participants. Teacher 7 also took the interview as an opportunity to speak to the struggle of the church and how many things have changed since he was a young boy at a Catholic school. T7 learned and was impacted mostly by the students in his class.

The most memorable part of LISS in the opinion of Teacher 7 was the group prayer at the end. T7 experienced the deep feeling the others felt in the closeness of the Spirit but he also felt the discomfort of others. Teacher 7 has been a leader in the St. Robert community and is very sensitive and aware of the emotions and also the environment with others.

Teacher 8 stated the experience and seminar was positive because it made T8 think about things though she had not used what she learned. T8 learned in a different way and from these priests since they were from a different church. Teacher Eight reiterated the questionnaire responses that the personal stories touched her. T8 enjoyed hearing other people but felt the group did not open up to one another.

When asked about the Holy Spirit and prayer time, Teacher 8 believed that she did not get prayed over because T8 needed to trust the people praying. T8 was open to the prayer experience. T8 remembered her small group not really talking and it was not personal. It would have awkward for her to get prayed for when she was not feeling connected to the small groups or facilitator.

In the interview, the researcher asked if T8 believes in the Holy Spirit and praying for people. T8 stated that the small group was not there, but she totally believed in prayer and the Holy Spirit. T8 believed one of her gifts were being a good teacher. When asked about the scores increasing on the on the post survey for themes the New Life in Christ and God's Gift, T8 said she was impacted by the seminar but could not put her finger on it to why exactly the scores increased.

Triangulation of Data

The hypothesis of the research project was that The Life in the Spirit Seminar would have an impact on educators. The Life in the Spirit, as an experiential catechesis, did impact the knowledge/beliefs and actions/behaviors of the St. Robert educators who attended the seminar on March 21, 2015. This was verified by one or more of the three data collection methods. The pre and post surveys, the questionnaires, and the interviews

showed this impact. Teacher 2, Teacher 5, and Teacher 8 impact was shown through all three samples of the data findings. Teacher 3 and Teacher 4 scores showed a negative impact from the survey responses. Teacher 1, Teacher 6, and Teacher 7 showed no change in the pre and post surveys for both Section 1 and 2. Though one could have interpreted this survey data as showing no impact from the seminar, the questionnaire and interviews spoke to the impact of the Seminar for each of these participants. The content of the interviews and questionnaires expressed the impact of the Teachers' experiences.

Teacher 1 felt the seminar was an overall positive experience even though this educator responded with the same responses on both the pre and post survey. Teacher 6 and Teacher 7 were impacted by the spiritual experience of others in the seminar. Though these teachers felt the experience was neither positive nor negative, they felt moved by other participants' experience, the talks, and by the closeness that others had to God and the Spirit during these sessions. Teacher Six was impacted by the interview and debrief after LISS. The Holy Spirit was felt by both T6 and the researcher at this debriefing time.

Conclusion

The initial finding from the data collection unveiled the dissonance between the participants' intellectualized beliefs and attitudes compared to the self-reported responses for action and behavior statements. The stain of the world shows the lack of integrity of human nature. The belief/attitude statement responses were collectively higher in the pre and post survey when compared to the action/behavior statements. Every participant self-recorded higher agreement for belief statements on the six themes than the

action/behavior statements for those same themes. The data showed the divide was clear between the intellect and spirit.

This research project brought to light an answer to the preliminary question, will The Life in the Spirit have an impact on educators? This research project inquiry proved that LISS did have an impact on educators and how this impact on educators can be revealed through diverse modalities and expressions. Teachers were impacted intellectually through the talks and discussions about a specific theme, were impacted by the release of the Holy Spirit during the prayer time, and /or had a paradigm shift shown through a positive or negative response change for a determined theme from the pre and post survey. Two teachers were impacted by the transformative impact they saw other participants going through during the seminar or during the interviews. The hypothesis of the project claims that the LISS will impact educators and, in turn, will impact the school in which they teach.

The statements were designated for belief vs. action. Questions were coded for each of the six themes during the sessions. The disaggregation of the data was through the process of entering the data into tables by teacher and also by theme, finding patterns and trends, and then interpreting the findings. The data was analyzed and interpreted to display conclusions proving or disproving the hypothesis. The six themed belief statements remained constant or positively changed for six of the eight teachers. Teacher 4 and Teacher 2 both were impacted negatively for their scores decreased from pre to post survey. Teachers' corporate responses heighten in agreement for themes God's Love, The New Life in Christ, Receiving God's Gift, Praying for the Release of the Holy Spirit, and Hearing the Voice of God. The theme of Salvation response agreement

decreased. This was due to Teacher 2 and Teacher 4 responding lower for this theme.

Though the impact was a negative change, the impact was distinct. Three of the teachers had the same responses for all the pre to post statements for Section 1 and Section 2. One teacher described the impact on the questionnaire. During the discussion time, these teachers revealed the impact was through seeing others impacted. One teacher was impacted in the debriefing and interview time.

Another pattern found was that the oldest and youngest educators were the anomalies or outliers in the data findings. These teacher scores were the most similar when comparing the eight teachers scores. The eldest and youngest teacher mimicked one another scores. Though different themes were affected, the generational issue was the common factor in the analysis of their scores. The least confident and in agreement with the belief and action statements was the youngest educator participating who at the time was attending a Catholic college. This teacher's scores, responses to the questionnaire, and interview showed a lack of spiritual formation and confidence in her beliefs far below that of the other teachers though she was in a Catholic college at that time. This was more evidence of an institutionalized segregation of spirit and intellect even while attending a religious, catholic college. As a whole, Catholics were not catechized as well as they were taught knowledge and history of the church instead of be trained experientially. Students know about God or theology, but do not learn to know God; Father, Son, and Holy Spirit.

God is what he gives and faithful to his word (Jesus Christ). The human capacity to be one in love for God, one as God, in heart, soul, and strength. Humans as they encounter and experience God, emulate His character. The Life in the Spirit Seminar is

an opportunity to feel, experience, and know God. In this unveiled communion, mankind is impacted and transformed.

Teacher 3 stated that when she saw and heard how others loved God and evangelized, she saw how she had not responded accurately to the survey and saw her actions more honestly and clearly. Experiencing God and the testimony of Jesus in the lives of others, led to self-actualization. This impact of clarity and truth are the work of the Holy Spirit. The Life in the Spirit was a gift to the teachers and also for the speakers, facilitators, and researchers to encounter God. A by-product of God-actualization was self-actualization. The data showed that a gift not received is less likely to be given. For example, Teacher 4 responded neither agree nor disagree to the statement “God speaks to me” and disagreed with the statement that “I hear God.” Without hearing, it is difficult to know God speaks. The evangelization accelerates when a person encounters or receives and is impacted to the point of sharing one’s experience. The statements involving receiving from God were in less agreement than those for giving especially for the eldest and youngest teacher participating. It was hard for some educators to receive, for it is more intimate to receive than give.

Another interesting conclusion was how one’s disbelief or disagreement to a statement could block a participant to receiving revelation or impact since it did not fit that participant’s paradigm. The statements for “invitation” or “pursuit” were the least agreed upon by the teachers since reception was involved in both these cases. The control and power would be from God, for whom has received and this process needed surrender and humility.

When a teacher responded on the Likert Scale for belief statements on Section 1, this would affect the way one would receive. If the participant were less open to change, the participant would push away or diminish an experience that would challenge a truth the participant believed. Spiritual formation occurs in stages and the group of educators who participated were mostly impacted by the theme of God's Gift of confession, forgiveness, and truth bearing. This stage and theme was the most relatable for the educators at St. Robert School. The priest who spoke gave his testimony for asking and being honest with God and his earthly father. This stage of catechesis was the highlight for the majority of the educators. As in education, it is important to meet a disciple where they were and teach them the next step. Our educators at St. Robert School are evolving and developing spiritually and professionally. This administrator and professional educator must be aware of where the teachers are spiritually and let the Holy Spirit lead for continual growth and transformation.

The last common trend was teacher story telling during the debriefing interviews. T1, T2, T6, and T7 all told stories of their past or future plans. In the analysis the findings were that these four teachers were all male teachers in the small group. The story telling was quite significant and vulnerable about one's faith, family, and friends. The testimony of Jesus and the openness of the speakers and facilitators impacted these male teachers to open up about their lives; past, present, and future. Continual remembrance as one sees God's faithfulness presently is the generational legacy promoted in Deuteronomy. It is in the remembrance that the self-actualization is internalized from the reflection of seeing (reminiscing) God's character clearly and the transformation ensues. From remembering, one can hear God again and humanity recalls His faithfulness giving faith to the believer.

Reflection

This Life in the Spirit Seminar was transformative for the researcher and many of the educators and participants present. The process of spiritual formation was affected by LISS, and for some participants this was a seed planted and then the process was accelerated and continued during the monthly basic catechesis. The participants who displayed less change at the seminar had strong emotional and spiritual healing in post interviews and spiritual development, basic catechesis Fridays. The participants were engaged and corporately moved by the speakers. The greatest change was for the theme Receiving God's Gift. The fact that the majority of the answers for the most memorable part of the Seminar mentioned the priest speaking during this theme and also the scores validated this impact of LISS. Stages of spiritual formation and development became apparent from analyzing participant impact, affect, memory, and sense during prayer time. The teachers were at different stages of their spiritual formation and the researcher had to be cognitive of this differentiation needed during the catechesis.

God showed his power and authority to move even after LISS. During the interview with Teacher 6, the teacher began speaking about the call and destiny of his life post teaching. The palms of the researcher began to shine and perspire and when showed to the teacher his palms also began to perspire. God showed how much he loved his children and that though the participant felt the Seminar was for others, God met him post seminar to reveal himself. It was not about the program of the LISS that brought God. The Life in the Spirit Seminar brought people to where God wanted to meet them all along. God was always there and is always present. God is not controlled by a program or

seminar like LISS. LISS is an opportunity to open and experience oneself to God, Jesus Christ, and the Holy Spirit.

The researcher also reflected on the idea of reconciliation of intellect and spirit. Three years ago, before this project even began, the researcher began to feel this compartmentalization of her spirit and her intellect in two separate realms. The misconception, at the time, was that the spirit and the intellect could be divided. One of the reasons the researcher felt this way in becoming an administrator in the public world and having to shut off the spiritual dimension in the work place. After completion of this research project, the realization came to the researcher that one was never able to separate the spirit and intellect.

The nature or natural being of humanity is the interrelatedness and interconnectedness of the heart, soul, and spirit. The strain came when the person tried to separate the intellect and spirit. This was not the purpose of creation. Created in the image of God, the reflection of the Trinity itself testifies to the human's desire to unify all dimensions of one's being to love God. The spirit, intellect, and physical affected one another and, in conclusion, are inseparable. The problem was when humanity thought it could separate the dimensions of one's being, tried to do so, and even forced at times to over magnify one dimension without the engagement of the other. The institutionalized divide of church and state magnified this misconception, promoting that this division that this was even possible when it is a false foundation and deluded manipulation of knowledge of creation.

Future Study

Future studies may be done on the impact of specific programs and seminars. In the studies that engage educators, ideally the administrator would not be the researcher due to a bias on the researcher's part and also the conflict of interest that may arise in the teacher's sharing their experience with the researcher/administrator. In this research project, the importance of a team who came together for The Life in the Spirit Seminar is crucial due to the fact that there was accountability, and also the collaboration needed so the educators would feel comfortable to share like the other participants in the small groups.

Another significant aspect of this study that can be improved for future studies is that the pre and post survey should be shifted to the original format. There needs to be the same amount of questions for Section 1 pre and post belief/attitude statements as in Section 2 for the action/behavior statements. The researcher put in an extra question for the behavior statements of God's Love to question any change in the way the teacher evangelizes post seminar but the data analysis would have been more efficient with only having three questions as in Section 1 about belief. Lastly, the extra question would be given for Hearing the Voice of God so that the same amount of question would be in both sections for this theme.

Also, if this study were to be used for educational purposes in catechesis of teachers for spiritual formation, the pre survey could be used as a piece to determine the background knowledge of the participants. From this pre survey, the researcher can allot the time and session topics needed from the analyzed responses. The areas of need would

be determined by these score to implement individualized instruction and also in corporate themes. A whole session would be designated to hearing the voice of God and application activities would be done for the teachers to immediately put into practice what they internalized intellectually. Also participants would have a lesson on prophetic art and the purpose behind this expression. Educators could learn to use art integrated with religion. The students would enjoy this learning from teachers who engaged this experience.

In a future LISS for educators, the teachers should either be separated to groups of two or less in a small group or have one LISS solely for educators. The mixture of young adults and educators made it more difficult for the speakers to have a target audience and also made it harder for the facilitators to relate to all the participants. It is truly important that the facilitators of the small groups do not pressure or be forceful in the prayer time. Being culturally sensitive, aware of the Holy Spirit, and also gentle in approach to new believers or those not ever experiencing this Prayer for the Release of the Holy Spirit is crucial for the participant reception of this part of the Seminar.

Another factor to consider is taking out the question, “Were you uncomfortable at the prayer time?” on the questionnaire. This addition came from the researcher’s perception of discomfort of some of the teachers during the prayer time and this leading question could have given the participants an idea about discomfort, when they would not have responded this way without the prompt of suggestion.

The researcher struggled feeling that the sacredness of these experiences would be minimized by writing about them in this research project. It is critically important that any replication or application of this project be done by the leading of the Holy Spirit and

that the stories and experiences be dealt with great care and gentleness. The project is not a program that can or would try to intellectualize the divine, but to explain the process of giving participant the opportunity to experience God and document the nature of God's impact on educators. The future researcher needs to pray in preparation for this LISS and also to be open to being impacted by leading this Life in the Spirit Seminar. The transformation is for all who are open to receive including the facilitators, speakers, and researcher.

Final Words

This is a time in history where the believer will need to be equip and empowered by the Holy Spirit. Societal pressure tries to manipulate the minds of mankind to believe that the spirit, intellectual, and physical can be separated. The truth is that humans were created in the image of God and this Trinitarian nature is the essence of our human existence and make-up. The Trinity is our relational blueprint. The intellect and spirit are often forced to be compartmentalized and over magnified, but the natural essence of humankind is when all dimensions are of one purpose in unison in and to love. Love itself is God Himself. In Him, through Him, and by Him believers are transformed.

The spiritual warfare that continues to strip those who are to testify of his power and authority is common. Writing this research project dissertation gave the researcher a heightened awareness of these lessons in her own life and taught her to live from revelation, not for it. The gospel must be preached and the testimony of how the Trinity moves in our lives liberates others to surrender and open up to God. There is power and authority in story-telling.

The discipleship method of Paul to Timothy and Deuteronomy 6 gave a foundation of the word of God for this research project. The intersection of the context and spiritual autobiography made the researcher walk through the process of The Life of the Spirit herself and walk in the themes of God's Love, Salvation, the New Life in Christ, God's Gift, and the Prayer of the Release of the Holy Spirit. Hearing the voice of God is a constant learning process and growth in sensitivity to hear his call daily, minute by minute. The stories and lives of the saints are the clouds of witnesses whom give merit and testify to how one can follow this call and vocation. The psychological aspect of this research spanned cross-curricular and integrated multiple subjects for spiritual education is the root of all learning. Innovative education is the foundation for many spheres of influence.

The opportunity given in The Life in the Spirit Seminar was for educators to be catechized in the person of the Holy Spirit. The spiritual formation of an educator was as crucial as the professional and academic training needed for credentialing or licensing. The LaSallian model exemplifies education as a pure vocation and call to love God with every dimension of ones' being. The educators claimed being spiritually energized and washed in peace after the seminar. Others were propelled to go to mass while other evangelized those God placed in their sphere of influence. The power and the authority of the Holy Spirit shall not be diminished or dismissed. It is God through Jesus and by the Holy Spirit that we are saved. Now is the time to renew and revitalize the Church, the unified body of Christ. The LISS is one way this opportunity can be given to impact believers.

APPENDIX A
REGISTRATION FORM

REGISTRATION FORM

Ignite the Spirit Seminar

First Name: _____ Last Name: _____

Address: _____

Email address: _____

Phone: _____

How did you hear about this seminar? (Please circle one or fill in the other blank)

Flyer Radio Friend Family Member Parish announcement School

Other _____

Gender: Male or Female Age: _____

Are you Catholic? Yes or No

What parish or church do you attend? _____

May we email or send you more information about upcoming events?

Yes or No

Why did you come to the seminar today and what are you hoping to receive from this event?

APPENDIX B
PRE AND POST SURVEY FORM

Pre-Survey:

The statements are to be responded to on a scale 1-5. Please circle the number that corresponds with your response.

Strongly Disagree=1 Disagree=2 Neither Agree or Disagree=3 Agree=4 Strongly Agree=5

- | | | | | | |
|--|---|---|---|---|---|
| 1. I can turn to God | 1 | 2 | 3 | 4 | 5 |
| 2. I know God loves me | 1 | 2 | 3 | 4 | 5 |
| 3. I can have a personal relationship with God | 1 | 2 | 3 | 4 | 5 |
| 4. Christ is important to me | 1 | 2 | 3 | 4 | 5 |
| 5. Christ pursues me | 1 | 2 | 3 | 4 | 5 |
| 6. Christ leads my life | 1 | 2 | 3 | 4 | 5 |
| 7. The Holy Spirit can be felt | 1 | 2 | 3 | 4 | 5 |
| 8. Jesus is my helper | 1 | 2 | 3 | 4 | 5 |
| 9. I can experience the Lord | 1 | 2 | 3 | 4 | 5 |
| 10. I have turned away from things not of Christ | 1 | 2 | 3 | 4 | 5 |
| 11. My life is led by the Holy Spirit | 1 | 2 | 3 | 4 | 5 |
| 12. I ask the Lord in faith and believe He answers | 1 | 2 | 3 | 4 | 5 |
| 13. I have committed my life to Christ | 1 | 2 | 3 | 4 | 5 |
| 14. I pray for the Holy Spirit to come into in my life | 1 | 2 | 3 | 4 | 5 |
| 15. I believe in the charisms/ gifts of the Spirit | 1 | 2 | 3 | 4 | 5 |
| 16. God can speak to me | 1 | 2 | 3 | 4 | 5 |
| 17. I hear God | 1 | 2 | 3 | 4 | 5 |
| 18. I am a child of God | 1 | 2 | 3 | 4 | 5 |

- | | Never=1 | Occasionally=2 | Sometimes=3 | Often=4 | Always=5 |
|---|----------------|-----------------------|--------------------|----------------|-----------------|
| 1. I turn to the Lord in times of need | 1 | 2 | 3 | 4 | 5 |
| 2. I feel God's love | 1 | 2 | 3 | 4 | 5 |
| 3. I share God's love with others | 1 | 2 | 3 | 4 | 5 |
| 4. God is present with me | 1 | 2 | 3 | 4 | 5 |
| 5. I share with others about Christ | 1 | 2 | 3 | 4 | 5 |
| 6. I answer Christ's invitation | 1 | 2 | 3 | 4 | 5 |
| 7. I follow Christ | 1 | 2 | 3 | 4 | 5 |
| 8. I feel the Holy Spirit | 1 | 2 | 3 | 4 | 5 |
| 9. Jesus helps me | 1 | 2 | 3 | 4 | 5 |
| 10. I experience/encounter the Lord | 1 | 2 | 3 | 4 | 5 |
| 11. I have turned away from the things not of Christ | 1 | 2 | 3 | 4 | 5 |
| 12. I am led by the Holy Spirit | 1 | 2 | 3 | 4 | 5 |
| 13. I petition the Lord in faith and believe | 1 | 2 | 3 | 4 | 5 |
| 14. I have committed to Christ | 1 | 2 | 3 | 4 | 5 |
| 15. I pray for the Holy Spirit in my life | 1 | 2 | 3 | 4 | 5 |
| 16. I have surrendered to the charisms and gifts of the Holy Spirit | 1 | 2 | 3 | 4 | 5 |
| 17. God speaks to me | 1 | 2 | 3 | 4 | 5 |
| 18. I communicate with God | 1 | 2 | 3 | 4 | 5 |

Post-Survey:

The statements are to be responded to on a scale 1-5. Please circle the number that corresponds with your response.

Strongly Disagree=1 Disagree=2 Neither Agree or Disagree=3 Agree=4 Strongly Agree=5

1.	I can turn to God	1	2	3	4	5
2.	I know God loves me	1	2	3	4	5
3.	I can have a personal relationship with God	1	2	3	4	5
4.	Christ is important to me	1	2	3	4	5
5.	Christ pursues me	1	2	3	4	5
6.	Christ leads my life	1	2	3	4	5
7.	The Holy Spirit can be felt	1	2	3	4	5
8.	Jesus is my helper	1	2	3	4	5
9.	I can experience the Lord	1	2	3	4	5
10.	I have turned away from things not of Christ	1	2	3	4	5
11.	My life is led by the Holy Spirit	1	2	3	4	5
12.	I ask the Lord in faith and believe He answers	1	2	3	4	5
13.	I have committed my life to Christ	1	2	3	4	5
14.	I pray for the Holy Spirit to come into in my life	1	2	3	4	5
15.	I believe in the charisms/ gifts of the Spirit	1	2	3	4	5
16.	God can speak to me	1	2	3	4	5
17.	I hear God	1	2	3	4	5
18.	I am a child of God	1	2	3	4	5

Never=1		Occasionally=2		Sometimes=3		Often=4		Always=5	
1.	I turn to the Lord in times of need	1	2	3	4	5			
2.	I feel God's love					1	2	3	4 5
3.	I share God's love with others	1	2	3	4	5			
4.	God is present with me	1	2	3	4	5			
5.	I share with others about Christ	1	2	3	4	5			
6.	I answer Christ's invitation	1	2	3	4	5			
7.	I follow Christ	1	2	3	4	5			
8.	I feel the Holy Spirit	1	2	3	4	5			
9.	Jesus helps me	1	2	3	4	5			
10.	I experience/encounter the Lord	1	2	3	4	5			
11.	I have turned away from the things not of Christ	1	2	3	4	5			
12.	I am led by the Holy Spirit	1	2	3	4	5			
13.	I petition the Lord in faith and believe	1	2	3	4	5			
14.	I have committed to Christ	1	2	3	4	5			
15.	I pray for the Holy Spirit in my life	1	2	3	4	5			
16.	I have surrendered to the charisms and gifts of the Holy Spirit	1	2	3	4	5			
17.	God speaks to me	1	2	3	4	5			
18.	I communicate with God	1	2	3	4	5			

APPENDIX C
POST SEMINAR QUESTIONNAIRE

1. What was the impact on your life from attending the seminar? Was it positive, negative, or neither? Please expand in detail how you felt, what you experienced, and what you learned?
2. Did the speakers and prayer affect your spiritual life? Did the seminar affect the way you evangelize or teach others about faith?
3. What was the most memorable part of the seminar?
4. What did you experience during the prayer time? What did you feel, see, or sense? Were you uncomfortable at this time of prayer?

APPENDIX D

IGNITE THE SPIRIT SEMINAR SCHEDULE

Ignite the Spirit Schedule

St. Robert Parish, Gym

Saturday, March 21, 2015

<u>Time</u>	<u>Topic</u>	<u>Presenter</u>
8:00-8:30 am	Registration	
8:30 – 9:00 am	Introduction & Praise	Music Ministry
9:00 – 9:50 am	God’s Love	Minister/Speaker 1
10:05 – 10:10 am	Praise & Worship	Music Ministry
10:10 – 11:00 am	God’s Salvation	Priest/Speaker 2
11:15 – 11:20 am	Praise & Worship	Music Ministry
11:20 am – 12:10 pm	The New Life in Christ	Priest/Speaker 3
12:10 – 12:55 pm	Lunch	Provided on-site
12:55 – 1:00 pm	Praise & Worship	Music Ministry
1:00 – 1:50 pm	Receiving God’s Gift	Priest/Speaker 4
2:05 – 2:10 pm	Praise & Worship	Music Ministry
2:10 – 3:05 pm	Sacrament of Reconciliation	Various Priests
3:05 – 3:10 pm	Praise & Worship	Music Ministry
3:10 – 4:50 pm	Praying for Release of the Power of the Holy Spirit	Music Ministry
5:00 – 6:00	Mass	St. Robert Church

Music Ministry: Music Minister 1

APPENDIX E
CONSENT FORM

Consent Form

Dear Participants-

My name is Jennifer Havey and I am a student at United Theological Seminary. I am progressing toward receiving my Doctorate of Ministry and am in the last phase of this process. I would like to ask your permission to use this pre- and post- survey, journal and discussion questions, and interview questions to increase my knowledge of the impact of this Life in the Spirit seminar for young adults and also for educators.

This action research is for educational and spiritual research to be used in conjunction with my studies at United Theological Seminary. This action research is in no way affiliated with St. Robert Catholic School or Parish. Participation is completely voluntary. At any time participants may decline in participating in this research. There will be no compensation or reimbursement for this participation.

The participant responses will be confidential. The names of participants will not be used or associated with surveys, journal writes, discussion questions, or interviews. I greatly appreciate your participation and cooperation in giving consent to use this data for my Doctoral of Ministry dissertation. Thank you for your time and support. If you have any questions, please email me at jenhavey@gmail.com.

Please check the boxes below to participate in this action research study.

☐ I consent voluntarily to participate in all aspects of this study.

☐ I consent voluntarily to participate in all aspects of this study, and give consent for my information to be directly quoted in the body of the research document with my personal information remaining confidential.

Print Name of Participant

Signature of Participant

Date

Phone: _____

Email: _____

APPENDIX F

PRE AND POST SURVEY DATA TABLES

Table F.1: Section One Pre and Post Survey Data

Seminar Themes	God's Love	God's Salvation	The New Life of Christ	Receiving God's Gift	Praying for the Holy Spirit	Hearing the Voice of God	Total Raw Score
Section One: 1-18 questions	Pre/Post Data	Pre/Post Data	Pre/Post Data	Pre/Post Data	Pre/Post Data	Pre/Post Data	Pre/Post Data
Teachers:							
Teacher 8	13/14	13/13	13/14	13/14	13/14	15/15	80/84
Teacher 7	12/12	11/11	11/11	12/12	11/11	11/11	68/68
Teacher 6	15/15	15/15	15/15	14/14	15/15	15/15	89/89
Teacher 5	15/15	15/15	15/15	14/15	15/15	14/14	88/89
Teacher 4	12/11	12/10	11/11	9/11	11/10	10/14	65/67
Teacher 3	14/15	15/15	15/15	14/15	14/14	15/15	87/89
Teacher 2	15/15	15/14	15/15	11/12	12/13	15/13	83/82
Teacher 1	15/15	13/13	15/15	15/15	15/15	15/15	88/88
Total for Each Theme	111/112	109/106	110/111	102/108	106/107	110/112	

Table F.2 Section Two Pre and Post Survey Data

Seminar Themes	God's Love	God's Salvation	The New Life of Christ	Receiving God's Gift	Praying for the Holy Spirit	Hearing the Voice of God	Total Raw Score
Section Two: 1-18 questions	Pre/Post Data	Pre/Post Data	Pre/Post Data	Pre/Post Data	Pre/Post Data	Pre/Post Data	Pre/Post Data
Teachers:							
Teacher 8	18/18	14/14	12/15	12/14	13/13	9/9	78/83
Teacher 7	18/18	9/9	12/12	11/11	12/12	8/8	70/70
Teacher 6	18/18	12/12	15/15	12/12	15/15	10/10	82/82
Teacher 5	18/20	14/15	13/15	11/15	13/15	9/9	78/89
Teacher 4	15/17	11/11	10/11	10/12	10/11	7/9	63/71
Teacher 3	19/17	11/10	15/13	14/12	15/11	10/8	84/71
Teacher 2	16/18	13/13	14/15	11/13	12/13	8/8	74/80
Teacher 1	20/20	15/15	15/15	15/15	15/15	10/10	90/90
Total for Each Theme	142/146	99/99	106/111	96/104	105/105	71/71	

APPENDIX G

INDIVIDUAL THEME SURVEY DATA TABLES

Table G.1 Individual Theme Survey Data

Session Theme	Section 1 Pre-Survey Data	Section 1 Post-Survey Data	Section 2 Pre-Survey Data	Section 2 Post- Survey Data
God's Love	92.5%	93.3%	88.7%	91.3%
God's Salvation	90.8%	88.3%	82.5%	82.5%
The New Life in Christ	91.6%	92.5%	88%	92.5%
Receiving God's Gift	85%	90%	80%	86.7%
Praying for the Release of the Holy Spirit	88.3%	89%	87.5%	87.5%
Hearing the Voice of God	91.6%	93.3%	88.8%	88.8%

APPENDIX H

IMPACT, EFFECT, MEMORY, AND SENSE DATA TABLES

Table H.1 Teacher Gender and Age

Teachers	Female	Male	How you Heard?	Catholic	Church Attendance	Why Attendance
Teacher 8	40yrs.		Principal	Yes	Holy Trinity	Inservice
Teacher 7		63yrs.	School	Yes	St. John St. Mels	Invited
Teacher 6		55yrs.	Principal	Yes	St. Peter and Paul	Spiritual Reinforcement
Teacher 5	59yrs.		Friend	Yes	St. Robert	In-service
Teacher 4	23yrs.		School	Yes	St. Charles	Recommendation
Teacher 3	43yrs.		Principal	Yes	St. Robert	Education and Inspiration
Teacher 2		45yrs.		No	First Covenant	To Grow in Faith and Prayer
Teacher 1		42yrs.	School	No	St. Robert	No Expectation

Table H.2 Impact, Affect, Memory, Sense During Prayer Questionnaire Data

Teachers	Impact (Positive, negative, or neither)	Effect	Internalized Experience/Memory	Sense during Prayer Time	Discomfort in Prayer Time
Teacher 1	Positive Entertained Empathetic	Evangelize the aspect of faith: confession	Speaker for God's Gift	Forced religious practice on the vulnerable	Bit uncomfortable
Teacher 2	Positive Boldness Intense Prayer	Heighten prayer and journaling, evangelism	Speakers and facilitator's care, impactful and spiritual catholic encounter	Outpouring of love and wash of peace	No discomfort
Teacher 3	Positive Spiritually energized Inspiration	Motivation to explore discomfort with verbal evangelism	Two stories of the priest called back and the researcher's testimony of God's calling and evangelizing	Somewhat confused about speaking in tongues and pressured to share (others)	Somewhat uncomfortable
Teacher 4	Neither enjoyment	Admiration Interest in speakers, hard time feeling Spirit	Hearing someone speaking in tongue with unique sounds	Not the way T4 prays, pressure for vision/tongues, disappointing others	Uncomfortable
Teacher 5	Positive Relaxed oneness and brilliant	Ease and ways to teach faith	Personal stories and the story of the priest being called back, Facilitator having a message and crying hug	Semi-relax	Uneasy
Teacher 6	Witness spiritual interpreting faith	Enjoyed personal journeys, no effect on teach	Personal testimony of priest speaking about God's gift	Others reluctant to fully participate	Uncomfortable
Teacher 7	Neither, Touched by others' experience	Enjoyed speakers but no effect	Group prayer at the end	Deep feeling many others had in Spirit closeness	Discomfort of others
Teacher 8	Positive Enjoyment	Admiration Model for Teacher	Speaker for God's Gift	Uncomfortable	Discomfort: Group not ready to open

APPENDIX I
JOURNAL AND NOTE-TAKING QUESTIONS

God's Love

What were you hoping to receive from the seminar today?

How do you and other people you know search for happiness and peace, or for God?

Do you at times find it difficult to believe that God loves you?

Salvation

What kind of mental picture do you have of Jesus?

Which of the scriptural titles for Jesus are meaningful to you? Good Shepard, Healer, Protector, Teacher, Savior, Brother? Why did you choose this title?

Do you believe you need a Savior? Is Jesus that Savior?

The New Life

What do you think it was like to see Jesus baptized in the Jordan, and later to see him heal the blind and the deaf?

What does it mean to have a personal relationship with the Holy Spirit?

Do you need a spiritual Helper or Advocate in your life? Why?

Receiving God's gifts

What importance do repentance, conversion, or reconciliation have in your family?

What do you expect to happen when we pray for the release of the power of the Holy Spirit in your life?

How could charisms (supernatural gifts of the Holy Spirit) like healing, prophecy, wisdom, and tongues help in daily life?

#1 God's Love-Journal Write

What did you learn about God's Love?

#2 Salvation-Journal Write

What did you learn about Salvation?

#3 The New Life-Journal Write

What did you learn about The New Life?

#4 Receiving God's Gifts-Journal Write

What did you learn about Receiving God's Gifts?

#5 Prayer for Release of the Holy Spirit-Journal Write

What did you learn about Prayer for Release of the Holy Spirit?

Prayer for Release of the Holy Spirit

What happened when the facilitator prayed for the release of the Holy Spirit?

Was there an impact from the prayer for the release of the Holy Spirit?

Circle one: Yes / No / Maybe / I don't know

If Yes or Maybe what happened?

What did you hear, see, smell, taste, and/or feel?

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